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CHRONICLE

The Week at Home.—Edward H. Harriman, an international figure in railroad finance, died at 3:30 Friday, September 10, in the half-completed castle he was building on the top of Tower Hill, Arden, Orange County, New York. The announcement of his death caused no undue excitement in Wall street circles, where the trading in stocks closes at 3 P. M.—On Thursday, September 9, six steamships, four of them transatlantic and two coastwise, brought 3,423 first and second-class passengers to New York, the largest number of cabin passengers arriving in one day in the history of the port.—The Lusitania held the record as a four-day steamer but a week. Her sister steamship, the Cunarder Mauretania, despite fog and heavy weather encountered off the Newfoundland banks, clipped seven minutes from the Lusitania's world-beating feat of last week.—In a conference held at Saratoga, three hundred representative Democrats of New York State inaugurated a movement to rehabilitate their party. It is designed to spread the revival of old Democratic principles and doctrines throughout the State and Nation. Edward M. Shepherd, chosen as chairman, in an outspoken address gave the cleanest and most direct exposition of what Democracy must stand for at the present day. The points enumerated by him were: the income tax; popular elections of Senators; reform in primary elections, and the further spread of the principle underlying them; the old Democratic issue of tariff for revenue only; opposition alike to Socialism and special privilege and plutocracy; finally, the

elimination of imperialism, centralization and extravagance.—The Beef Trust again has raised the prices of meats. Beef has gone up one cent a pound, and retailers say they expect to have another cent added to the cost of all choice beef within a week.—It was learned during the week that one of the principal objects of the President's coming trip through the West is to give him opportunity to explain to the country why he signed the tariff bill passed at the extra session. The speeches which Mr. Taft makes, it is declared, will be not only defensive, but will carry the promise of further downward revision in the future.—All but two members of President Taft's Cabinet will make the trip with him down the Mississippi River from St. Louis to New Orleans in October. The Lakes-to-the-Gulf Deep Waterways Association announce that 135 Congressmen have accepted invitations to accompany the President.—Lieutenant-General Henry Clark Corbin was buried at Arlington National Cemetery with all the military honors of his rank. A distinguished throng of Government officials and military and naval officers of high rank were present at the services.—The explanation made to President Taft by Secretary Ballinger in reference to the Glavis charges mentioned in last week's Chronicle, has been handed over to Attorney-General Wickersham for a thorough investigation.—The exhumation, autopsy and reinterment of the remains of Lieutenant James N. Sutton, U. S. M. C., took place at Arlington National Cemetery Monday afternoon. Following the autopsy the grave of the young officer was blessed according to the rite of the Catholic Church in accordance with the wishes of his mother and as the

result of the decision of the Church authorities that Lieutenant Sutton did not commit suicide.—The McKee's Rocks strike, which has been in progress fifty-three days at the Pressed Steel Car Company's works is happily over. The workmen, numbering over 5,000, have won. Beginning Thursday they returned to work a thousand a day. Practically all of the demands made by the men have been granted. One point alone, that of an increase in wages, has been compromised.

The Brazil and Peru Boundaries.—A treaty concluded early in the week by Baron Rio Branco, Brazilian Minister of Foreign Affairs, and Hernan Velarde, Peruvian Minister, has put an end to the irritating frontier question between Brazil and Peru. Each country will retain its actual possessions in the Amazon district.

Notes From England.—A continuance of the existing *modus vivendi* concerning the Newfoundland herring fisheries has been agreed to by the British Government until the conclusion of the arbitration proceedings at the Hague, where the controversy will be submitted probably in April, next year.—Lord Kitchener, who recently succeeded the Duke of Connaught as Inspector General of the Mediterranean forces, has been made Field Marshal of the British Army.—Lord Roseberry, in a speech at Glasgow to the business men of the North, vehemently denounced the Lloyd-George Budget and its defenders. He characterized the Budget as "a revolution which put the future of Great Britain in the melting pot, and which in the best interests of the nation should not become a law." Lord Roseberry affirmed that the first result of the passing of the budget would be an increase in the ranks of the unemployed through a great depletion of capital. Millions will be allowed to lie idle owing to the apprehension excited among the monied class by the financial policy of the Government. The Government, he further affirmed, was evidently dallying with Socialism. If the Lloyd-George Budget, he added, was the only alternative to tariff reform, many would cease to accept and defend the policy of free trade. The interest in the speech was widespread and it was keenly discussed in the lobbies of the House of Commons. The prevailing opinion appeared to be that Lord Roseberry's address had sealed the fate of the bill; that the House of Lords would reject it.—The Cunard steamers now touch at Fishguard, a port opened about three years ago in the extreme southwest of Wales, by the Great Western Railway, and the nearest in Great Britain to New York. Five hours are gained in the time between New York and London by those who embark or disembark there instead of at Liverpool. The Mauretania called there for the first time August 30 on her homeward voyage. Her passengers and mails were in London in very little over five days and a half after their actual embarkation in New York. The Great Western Railway intends to run a special steamer express between Fishguard and Dover,

for the benefit of passengers and mail for the Continent.—The Rev. Frederick Edward Tyrwhitt Drake died lately, aged eighty-one. He was a clergyman of the Church of England, evidently of the old school. *The Times* of August 31 remarks: "Mr. Drake was considered, up to seven years ago, one of the best men to ride to hounds in England. He was also a keen fisherman and a good shot."—Admiral of the Fleet, Sir Edward Hobart Seymour, appointed to represent the British Government at the Hudson-Fulton celebration, and to command the squadron that will take part in it, hoisted his flag in the *Inflexible* on the 1st inst. The squadron, consisting of the battleship, *Dreadnought*, the cruiser, *Inflexible* (flag), the armored cruisers, *Drake*, *Duke of Edinburgh* and *Black Prince*, sailed for New York on the twelfth.—The Magistrate of Bow Street Police Court, London, has given his reserved decision in the case of several members of the Women's Freedom League. They were charged with causing a disturbance, by picketing the house of the Prime Minister, and refusing to leave when ordered to do so by the police. Mr. T. M. Healy, M.P., defended them on the plea that no one has the right to come between the subject and the sovereign in the matter of lawful petitioning. The decision turned upon the lawfulness of their methods, and was adverse to the defendants, who were each fined forty shillings or seven days imprisonment. At Mr. Healy's request, the Magistrate will state a case for the High Court of Justice. This is equivalent to an appeal and suspends the conviction.

British Columbia Schools.—The Vancouver *Daily Province*, of the 3d inst., reports a conference between a committee of the city council and the school board. The conference discussed the problem of better control of the private schools of the city, special reference being made to the independent schools managed by Orientals. Although no definite action was taken, an important issue was raised. British Columbia is one of the five Canadian provinces that have no separate schools. The conference thought, on the one hand, that the education department should maintain some inspection of private schools, so that no instruction contrary to Canadian principles might be given; but it feared, on the other hand, that this would gradually lead to a separate school system, since the private schools, having passed a satisfactory inspection, would naturally demand Government aid.

Troubles of a Canadian College.—Some of the daily papers of this city announced, at the end of last week, that twenty-five priests of the College of Marieville, near St. Hyacinth, Quebec, had been excommunicated by Mgr. Bernard, Archbishop (*sic.*) of St. Hyacinth, because they had moved in a body to a new site for the college building burnt down last year. By telegraph advices from our Canadian correspondents, we learn that there has been no question of excommunication, nor has there even

been suspension by the Bishop of St. Hyacinth. Certain secular priests of Marieville, in the Diocese of St. Hyacinth, after the burning of the College of Sainte Marie de Monnoir, wished to rebuild the college at St. John, in the county of St. John, in the Diocese of Montreal. Forbidden by the Bishop of St. Hyacinth to leave his diocese, they appealed to Rome. Their appeal having been rejected, they opened negotiations with the Papal Delegate for a second hearing of their case. Meanwhile, as no answer was forthcoming, and the time drew near for the reopening of schools, they announced the opening of a new college at St. John in spite of the prohibition of their Bishop and without any authorization from the Archbishop of Montreal. The latter forbade them to say Mass or exercise any priestly function in his diocese.

Ireland.—The Local Government Board reports that 11,158 cottages and plots are provided for by the Rural District Council at a cost of \$10,000,000; also that 45,288 cottages have been erected, or are in course of erection, under the Laborers' Act, and that the rents have been punctually paid. The Blue Books dealing with public annuities in Ireland emphasize the punctuality with which farmers, laborers and fishermen meet their annual liabilities to State or local bodies.—Mr. Asquith has promised a reduction of the Irish license duties in the Budget Bill.—The sliding scale in the Irish Land Bill which lowers the bonus to the landlord as the purchase price increases is calculated to prevent excessive prices and lessen the necessity of compulsion.—A series of resolutions drawn up at the instance of Bishop O'Donnell of Raphoe and submitted to all Irish public bodies, demanded that the National School Teachers' salary and pension shall be increased, that university scholarships be provided for national school pupils, and the facilities for teaching Gaelic in primary schools be enlarged.—There has been an unusual amount of Orange rowdyism and rioting in some Ulster towns since August 15. The matter was brought before Parliament with the result that Orange Members are urging their constituents to keep the peace as their conduct has weakened the Orange position as the party of "law and order."—The Irish cattle trade is threatened with the unrestricted admission of Argentine and Canadian live stock, the British Board of Agriculture having intimated that its only objection was the absence of such assurances of freedom from disease as it had received from the United States. It is understood that Argentina and Canada are prepared to give the required guarantee.—The Presbyterian General Assembly has entered a protest against the action of Belfast University in including scholastic philosophy in the Arts Faculty and providing a lectureship therefor.—Ireland is allocated only nine per cent. of Mr. Lloyd-George's Development Grant for natural resources.

Events in France.—In the annual military manoeuvres, held during the week in the Bourbonnais region, under

the direction of General Tremeau, the attempt was made to approach nearer to actual war conditions than ever before.—President Fallières and Mme. Fallières paid Henry White, the American Ambassador, an exceptional honor by visiting him at his country place in the Chevrouse Valley. This is said to be the first occasion during the Third Republic when the President has thus honored a foreign Ambassador.—The *London Times*, of the 2d inst., reports, through its Paris correspondent, that the International Congress of Trade Unions, while making a brave show of attacking the thorny questions on its programme, realized the ineradicable differences of methods of action and of national mentality which divide the delegates. The revolutionary, not to say anarchistic, character of the French General Confederation of Labor in contrast with the more parliamentary forms of labor organizations in other countries is a point which the proceedings of the present Congress have constantly tended to emphasize, to the great joy of the conservative Republican organs of the Paris press, which have thus a welcome opportunity of saying "I told you so."

Happenings in Germany.—It is understood that Admiral von Koester, who sailed for New York September 12 on the steamer *Blücher*, is the bearer of a cordial message from Emperor William to President Taft. The admiral is the imperial delegate to the Hudson-Fulton celebration and will take command of the German squadron at New York.—The Brahmin musical festival opened in Munich September 10. At the first concert Fritz Steinbach, of Cologne, conducted the German requiem and Brahms' first symphony to a crowded and enthusiastic audience.—The imperial autumn manoeuvres of the German Army began with a review by Emperor William and the Empress of the Württemberg army corps. All the troops of Bavaria, Württemberg and Baden, about 116,000 men of all arms, took part in the exercises. Speaking at a dinner in the city hall of Stuttgart, Emperor William affirmed his confidence that through the unity of the German peoples the peace of the world was assured.—Two pupils of the Realgymnasium, at Charlottenburg, committed suicide lately by hanging. They were about eighteen years of age.

Spain.—Affairs in Africa are beginning to look very favorable for the Spanish Army. Two columns of troops leaving El Arba recently to concentrate at Haddara were attacked by the Moors. The attacking party was repulsed with heavy losses. The first step of the general advance on Zelnan was taken by the Spaniards on Sunday, when General Aguilera's brigade of 4,000 men captured Arkemem. With a splendid dash they drove out the Moors, who had fought them desperately from the shelter of the houses of the town. The natives lost severely from the fire of the Spanish artillery. The Spanish loss was slight.

Turkey Will Issue New Bonds.—Certain pressing claims have been troubling the authorities of Turkey of late. Some of these are: the debt due to the Oriental Railway, the payment of the debts of the deposed Sultan, the establishment of an extraordinary relief fund to be used for repairing the damages caused by the recent outrages at Adana, the deficit of the imperial budget for the current year, the payment of indemnities to officials placed on the retired list as a result of the recent reorganization of the various State departments, and the expenses to be incurred in the reorganization of the civil and military pensions service. To meet these claims the Imperial Ottoman Ministry has decided to contract a loan of approximately \$30,800,000 (5,000,000 Turkish pounds). The Turkish Government has accordingly invited bids for \$30,800,000 of bonds bearing four per cent. interest with one per cent. for an amortization fund.

Switzerland.—The *Kölnische Volkszeitung* is enthusiastic in its accounts of the growing influence of the annual Catholic Congresses which for the past three years have been held in Switzerland. The latest of these assemblies, and the most successful, was held in the picturesque little town of Zug. The program prepared for the occasion filled the days from August 21 to 24, and was an unusually good one. The keynote of all its details, speeches, papers and discussions was the Christian Doctrine, the knowledge of which was insisted upon not merely for the theoretical truth it contains, but especially as a standard of conduct, a standard marking not the inner spiritual life of the individual merely, but his open, public life among his fellows. In the daily succession of sessional meetings the delegates concerned themselves with the study of the means and helps most needed to safeguard the Christian life growing out of this standard; and their resolutions in reference to the chiefest of these helps—the development of the system of Christian education in their fatherland—were notably strong and Catholic.

New Governor in China.—The important coast province of Shantung, where the Germans have taken over Tsing-tao, has recently been given a new Governor, Soum Paoki, a personage well known to Parisians, says the *Univers*, the son of a former minister, and himself Chinese Ambassador to Paris for several years. A clever diplomat, he has like many others filled all sorts of positions; he was the director of a military school, ambassador, and after his return from France, member of a Reform Committee, director of a railroad company, and now he has been made Governor. Though an advocate of governmental reform, he was on good terms with the late dowager Empress Tsenshi, and is even a greater favorite with the Regent, who appreciates his diplomatic skill. Soum is one of the men who have done much to guide the Chinese Government safely among the danger-

ous reefs of constitutional reform. During his three years' stay in Paris he studied the workings of constitutional government, and his reports led the Court to inaugurate a parliamentary constitution. He was sent to Berlin with the famous Yu Chemei. These two men are drawing up a plan, modelled on the German constitution, and their views are shaping the deliberations of their statesmen, who discuss political affairs as blind men might discuss the colors of a painting. His position as Governor will be a very delicate one as he must retain the respect of the Germans—no easy task, says the *Univers*. However, this astute Chinaman, it is conceded, has all the qualities needed for the post. Soum has neglected nothing for the advancement of his interests and has accordingly betrothed one of his daughters to the son of Prince King, who, though his star has paled somewhat, is still President of the Council of the Empire.

The Cook-Peary Controversy.—Commander Peary reports that leaving Cape Columbia March 1, 1908, he reached the North Pole April 6, and accomplished the return journey from April 7 to April 23. He denounces Dr. Cook's claims as "a gold brick," but declines to specify his reasons until Dr. Cook shall have published the details and map of his journey. In rapidity of march and their descriptions of Polar conditions, the accounts of both claimants are in substantial agreement. Dr. Cook found the ice "purple," Mr. Peary "sapphire," and there was no white witness to the final achievement of either. The court and scientific institutes of Denmark and the Arctic explorers, Nanssen, Sverdrup, Amundsen and Fiala, credit Dr. Cook's story. Mr. Peary's return has been postponed for some weeks; Dr. Cook is due in New York September 21.

Earthquake in Rome.—No harm was done to any of the ecclesiastical structures in Rome by the earthquake on August 31, except to an old church in the Via Monserrato, built in the year 1000 and which served as a parish church for the neighborhood until the year 1825. It was then abandoned and has been used of late as a timber store. It will now have to be pulled down. The Pope, seated in an armchair in his room, felt the violent shock and was much alarmed until he was assured that no harm had befallen anything about the Vatican.

The Dean of the Hierarchy.—Bishop Morisciano, of Squillace, Italy, the dean of the whole Catholic Hierarchy, is dead. He was ninety-eight years old, and had been a bishop fifty-four years. Archbishop Laspro, of Solerno, consecrated in 1860, now becomes the dean of all the bishops. Of those bishops appointed by Pope Pius IX sixty-five still survive, and well up in the list of these in point of seniority are Cardinal Gibbons, Bishop Hogan, of Kansas City, Bishop McCloskey, of Louisville, Archbishop Ryan, of Philadelphia, Archbishop Ireland of St. Paul, and the Titular, Mgr. Spalding, of Peoria.

QUESTIONS OF THE DAY

A Bad Play and Its Moral

Mr. G. Bernard Shaw has written much that is wicked. Some think Mr. Shaw a philosopher, and accept his abnormal ideas and practice in the matter of food and politeness, as proof that he is a sincere philosopher; from which, as a minor premise—what their major is, who can tell?—they deduce that all things are lawful to him. He wrote a blasphemous play lately. The Lord Chamberlain's Office not admitting Mr. Shaw's right to do wrong, refused it a license in England; but the directors of the Irish National Theatre, holding that in Mr. Shaw's case, blasphemy is not only lawful but also expedient, came to his relief. This inclines one to doubt the prudence of accepting Mr. W. B. Yeats and Lady Gregory, who are responsible for the scandal, as capable of building up a national drama.

The *London Times*, of August 26, gives an account of its production, from which one gathers that the scene is laid somewhere in our Western States—with this no one can find fault: Mr. Shaw knows as much about the West as Shakespeare knew about Illyria—that it has to do with horse-stealing and lynching, with which rogueries Mr. Shaw is no less acquainted than was Shakespeare with those of Bohemia, and everybody recognizes in Autolycus the typical Czech; that from the artistic point of view it does not rise above the most banal cowboy melodrama; that it is decidedly indecent and grossly blasphemous, and that the Lord Chamberlain's license was refused most properly. These, however, are not the ideas of *The Times*, which judges that a good deal of fuss has been made about very little, and that it would be well to say nothing more on the subject. Even *The Times* cannot make the second part of its verdict more than a barren recommendation; for the matter has got into Parliament, and a special committee of both houses has been appointed to look into the whole question of the licensing of plays.

The evidence taken by it makes depressing reading. The witnesses do not, as a rule, deny the moral shortcomings of the English stage. The position is taken that the English are not as bad as their neighbors, French, Austrian and German; that there is a social need, for which no reason is given, of theatres, closed to the young, to which no one would take his wife if she be the woman a normal man would choose, but devoted to the production of such plays as Mr. Shaw's; that the managers of theatres and music-halls are not uncommonly men of austere morals, who watch jealously over the entertainments they provide for the public, lest anything should slip in to taint the innocence of even Peckham; that a censor of plays should have a knowledge of literature and of the drama, and be essentially a man of

the world, a euphemism familiar as household words in the mouths of the apologists for vice; and that, though the censorship has not always been judiciously exercised, it is useful for several reasons, of which one is that it protects the pockets of the austere moral managers from squeamish hypocrisy pretending to be virtue; for it has happened, and may happen again, that plays innocuous to the robust morals of the metropolis, would have been forbidden by narrow-minded provincials, had they not been covered with the supreme authority of the Lord Chamberlain's license.

The question, whether the Lord Chamberlain continue to be the official censor or not, is a small one. Neither is there comfort in the assertion, supposing it to be true, that the English stage is not as bad as the continental. It is much what the American stage is, and a discussion of this lately brought out clearly how it has lapsed from decency. Good men on both sides of the Atlantic demand reform. But from whom? Public authority has the duty of guarding public morals. Jethro, the father-in-law of Moses, required those charged with it to be able men, fearing God, men of truth, hating covetousness.

"But John P.

Robinson, he

Said they didn't know everything down in Judee."

And if our rulers are of this mind and agree with managers that they should rather be acquainted with literature and the drama and essentially men of the world, little is to be hoped for from them. The bishops of the Church are the judges of public morals within their dioceses, and therefore, notwithstanding all railers, our Archbishop only discharged a solemn obligation when he recently spoke out on the subject. Pastors have a similar function within their parishes: the lower clergy have their mission to individual souls. The faithful laity are bound to obey steadfastly, unmoved by any lawless public opinion, those who must one day give an account of the souls committed to them. Perhaps this is the practical remedy. With God's blessing it will be efficacious for those within the Church, and will also have a sensible effect on those without.

There is an apparent difficulty. The bishops and clergy, living apart from the world, do not realize the corruption of the modern stage. Not indeed that they cannot know, for the newspapers give more than sufficient information on the subject; but their habit of thought and life is such, that they are not drawn to acquire the knowledge of the evil. One would not ask such men to endure the moral pain that the reading of all that is published concerning the stage would entail. This being what it is, they may be intimately convinced that to it may be applied what St. John says of all that is in the world, it is "the concupiscence of the flesh, the concupiscence of the eyes and the pride of life, which is

not of the Father, but of the world"; and if at any time the modern stage takes exception to this judgment, it must take up the burden of proving its innocence in each particular case.

H. W.

Frederic Mistral

If you have ever been to Arles you will have seen the Amphitheatre and the Aliscamps and wondered what a world it must have been when Arles had its 100,000 inhabitants in the days of Cæsar; and if your mind ran that way your footsteps followed in hot haste into the Church of Notre Dame-la-Major where the famous council against the Donatists was held in 314. It is a town rich in memories and dowered with many beauties. But did you go to Maillane which lies just beyond Tarascon where the ghost of Tartarin keeps vigil over his loved Prouvenço?

Maillane is but a village like many another in the Midi of France, but it is the home of Mistral, the great Capoulié, the poet of Provence, and editor of two enormous volumes "*Lou Tresor dou Felibrige*," or dictionary of all the dialects of the Langue d'Oc, but above all the creator of "*Mireio*" which the world of letters has known since 1858. He is an old man now; the winters of seventy-eight years as they drove their snows through the olive garths that girdle the Alpilles in the valley of La Crau, have whitened the poet's hair but not dimmed the lustre of his eye. In June last they were erecting a statue to him in Provence, and at its unveiling no figure was more erect, no voice more resonant than that of Frederic Mistral. "I have sung for you shepherds and farm-folk," said he, and he invoked "the God of my country, the Jesus who was born among shepherds."

His father, François Mistral, was a well-to-do farmer in Mai Rane, proud of his crops and his herds, and had reached the age of fifty-five years before he bethought him of marrying. It was the time of the barley harvest, about St. John's day, and the reapers were busy with their scythes, while the gleaners followed behind picking up the scattered ears.

Farmer Mistral had come to oversee his workmen, and noting among the gleaners a young girl whose shyness of manner marked her out from the rest, he went up to her and asked her name. "I am the daughter of Stephen Poulinet, Mayor of Maillane," she replied, "and my name is Délaïde." "How comes it though that Mayor Poulinet's daughter has to go out to glean?" "Sir," she answered, "we are a large family, six girls and two boys, and though our father is fairly well-to-do, whenever we ask him for pin money, he says, 'if we want gewgaws we must even go and earn the price of them!' And that is why I have come to glean." Six months after this François Mistral had married Délaïde Poulinet; and when their son Frederic was born word was brought to him as he worked in the fields. "May God make him strong and wise," he said, and went on working. If

heredity counts for anything it is clear that the romance and fantasy of the author of "*Mireio*" must have come to him through his mother. In his "*Memoirs*" he tells a droll story about his maternal uncle, Benoni, which goes to confirm this theory. Uncle Benoni's chief delight was to play the flute; and many a day he left his work unfinished to play dance music for the village children. Then old age and sickness brought him to his deathbed, but he clung to his flute. "They gave me a bell," said he, "that I might ring when I wanted a drink. But my flute is better. When I am thirsty, instead of ringing the bell I play them a tune on my flute." He died with his flute in his hands and it was buried with him.

Young Mistral grew up among the peasantry of Provence, lived their life, drank in their legends, and learned to love the smell of the brown earth. He went to school in Avignon, and afterwards studied law at Aix, but the charm of the country overpowered him and he returned home to write all he felt. He at once began to work on "*Mireio*" in his native Provençal, with such happy success that when Lamartine saw it he hailed its author as the Virgil of Provence, and wrote of the work: "It is as if during the night an island from the Archipelago, a floating Delos, had broken loose from the Grecian isles and had come without noise to fasten itself to the balmy coast of Provence, carrying with it one of the inspired singers of the Homeric group." When fame came knocking at the young poet's door and he was about to visit Paris, Reboul, an old singer of the South, went to see him and gave him this parting advice: "Mistral, you are off to Paris. Remember that the stairs of Paris are slippery as glass. Remember your mother. Remember that it was on a farm at Maillane you wrote '*Mireio*' that made you famous. Remember, too, that it was the hand of a good Catholic that placed the poet's wreath on your brow in Nîmes the other day." Mistral remembered. He visited Paris, but he did not stay to prove how slippery its stairs are. "Better a apple for dinner in Provence than a partridge in Paris," says the proverb.

A curious trait in the bluff character of his father was the reverence he felt for his son's writings. "Where is Frederic?" he would ask, and when they answered him, "He is writing," the old man would wander off alone through the fields and not suffer the inspiration to be disturbed. Nowadays it is Frederic's turn to wander through those fields, alone, save for his dog Pan Perdu, and to regret that the idyllic charm of country life he describes in "*Mireio*" is passing away before the whirr of machinery, and that the harvesting is done "à l'Américaine, sadly, feverishly, joylessly and without song, and amid all the dust and smoke of an engine driven by steam. . . . It is progress, and there is nothing more to be said: it is the bitter fruit of science, of the tree of science of good and evil." Not all the evils of modern progress have found their way to the valley of La Crau; religion is still in reverence there, and in Mistral it goes

hand in hand with song. The Maillanais are good honest folks, fearing God and loving their poet who lives in their midst like a shepherd king.

If you are ever in Arles go to Maillane and you may see Mistral, and you will certainly hear his songs—ask for “Magali”—sung in “lou beu cantaire de la Prouvenco.”

J. C. G.

Catholic Educational Problems

A large portion of the Philadelphia *Catholic Standard and Times* of September 11 is devoted to the text of the annual report of the Rev. Philip R. McDevitt, Superintendent of the Parish Schools of the Archdiocese of Philadelphia. The report, which is deservedly termed “a truly notable production,” merits close reading not only by those with whose interests it is directly and immediately concerned, but also by Catholics the land over, who are giving to Catholic educational work the thought it deserves. Father McDevitt's report is not a mere dry résumé of school records and statistics outlining in summary way the excellent showing made in the Catholic parochial and high schools during the year past, although it does present data which make clear the rapid and constant growth of the educational work carried on in the schools of the archdiocese.

Its especial interest to those outside of the archdiocese will be found to lie in its author's virile treatment of several important phases of the educational problem confronting Catholics in America. Quite frankly Father McDevitt discusses what he affirms to be “foremost among the questions that arise in the minds of those who give intelligent thought to the wider development and better adjustment of our Catholic school system in the relation our elementary must bear to the secondary or high schools.” The Church has done admirable work in this country in building up a system of elementary schools in which the priceless blessing of religious training is assured to her little ones. But, as Bishop Colton insists in his recent pastoral letter, to which AMERICA referred last week, there is even greater need of Catholic formation in the case of boys and girls who, at the crucial period of life, pass from the elementary to the higher schools, which are to impart their deep and lasting impressions for the duties and responsibilities of manhood and womanhood.

The unqualified teaching and the immemorial policy of the Church demand that we provide for this need in the upbuilding of a system of high schools which shall give all that the State schools give of secular learning and in addition the elevating and preserving leaven of Catholic truth. “True,” urges Father McDevitt, “the fulfillment of this duty will call for sacrifice from both priest and people; but sacrifice is the price we have paid, the price we must ever pay for the priceless gift of faith.”

With equal frankness the report considers a feature of educational work, which has scarcely been esteemed at

its proper value. The world has been lavish of its praise of Mr. Carnegie, because he has put aside large sums of money to pension teachers and to subsidize educational institutions. Perhaps sufficient attention has not been paid to the qualification of his gifts by the donor. Institutions of a sectarian character and the professors therein are not permitted to share the bounty of these endowments. AMERICA has referred on another occasion to the danger which a possible participation in these funds may create, to lead educators to put aside their proper liberty and independence; as it has referred also to the specious arguments of some of the beneficiaries of the fund, who to defend their own selfish abandonment of original policy attempt to brand all religious education as narrow, as reactionary and out of harmony with the higher progressive ideals of modern days. One is pleased to note the brave stand of Father McDevitt, who expresses the opinion “that no deeper wound was ever inflicted on true education than by this endowment of educational institutions that are willing to change charters, renounce the principles of their foundation and shape their educational life according to spirit and policy of the man who is able and willing to dole out to them his pensions and subsidies.”

Another question handled with open directness in this interesting report is the attitude of Catholics in regard to an equitable participation in the school taxes levied by the states for educational purposes. Father McDevitt, in this reference, is little moved by the expressed hostility of certain non-Catholic religious bodies because of our real or reputed views concerning the character of the education imparted in the public schools. The right of the Church to establish her own schools according to her openly-taught principle that religious instruction must be the basic element in education may not be questioned in this land so long as the legitimate requirements of the State be conformed to. And the erection and support of her own schools do not in any manner impair or destroy the right which the members of the Church possess as citizens to enjoy, should they desire to do so, the service or benefits to be found in any institution created by the State and supported by general taxation. Neither do they deprive Catholics of their constitutional privilege, as citizens, to discuss State politics, and to condemn, approve or disapprove of any institution created and supported by the State.

Whatever may be said for and against the contentions with which the defenders of our present public system seek to bolster up their policy of denying to so-called denominational schools a fair share of the tax levied by the State for educational purposes, the Catholic Church, as a body, has never asked such a division. As the *Freeman's Journal* puts it: “The Church in this country has never yet, in her official capacity, suggested or formulated any mode of procedure on the part of the State, whereby Catholics may participate equitably in the school taxes.”

True, we Catholics, as Father McDevitt ably argues, may be unable to accept the reason of the claim put forward to palliate the seeming injustice of the denial of this equitable share. We may find it impossible to accept as non-sectarian a system of education based on the principle of the exclusion of religion, since as has been remarked "no belief is in its ultimate analysis some kind of belief"; a statement that one believes in nothing is a creed, and a system based upon it is therefore unavoidably sectarian. We may find our present system un-American since it rests on class legislation. We may find it unjust since to-day the parents of more than one million children in the United States are taxed to support schools from which they receive no benefit. We may declare it to be opposed to the fundamental law of religious freedom among us, since it penalizes the Catholic who believes that religion is the vital element in all right education. But we have not cast the burden of the injustice from us and, as Catholics, demanded that the fair-play policy which works so well in Great Britain and her Crown Lands be introduced into our land.

On the contrary, they who have the right to represent us, our bishops, have been insistent that Catholics move slowly in their dealing with this question. Witness the strong address of Bishop Maes, of Covington, Kentucky, to the delegates of the American Federation of Catholic Societies in their recent convention at Pittsburg. The strength of the Catholic argument in the question is not unknown to us, as is evident from the detailed statement of Father McDevitt in his report, but a wise and prudent respect for existent conditions is ever characteristic of the Church's dealings with those who are not of her fold. That our acceptance of the burden is, however, not at all a confession of our conviction that the burden is a fair one is admirably shown in the reverend author's detailed presentation of the Catholic position. M. J. O'C.

The Historical Value of Genesis, 1-4

The latest decree of the Biblical Commission has to do with the historical value of the first three chapters of Genesis. Outside the Catholic Church, in university and other learned circles, the field has been almost universally yielded to those that deny we have fact-narrative in Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Josue; there is only an occasional, and that a very feeble, attempt to keep back the incursion of rationalism upon the historical worth of the Pentateuch; the story of the Hexateuch, or first six books of the Bible, is definitely and definitively classed as folk-lore and no historical fact-narrative at all. The attitude of eminent Protestant Old Testament scholars is now to take it for granted that the Hexateuch is either altogether or for the most part, nothing more than an Hebraistic form of Semitic folk-lore. Their only question is: Where did this folk-lore come from? In answering this question, these eminent scholars form three groups. :

The theory of the first group is called Pan-Babylonian. Its adherents claim that the Hebrews got their folk-lore from the Assyrians and Babylonians. All the heroes of the Hexateuch are either sun-myths or moon-myths; merely the masked heroes of Babylonian mythology; for instance, Jacob is a moon-god; his four wives are four phases of the moon; his twelve sons are the twelve lunar months.(1) One would suffer scorn and ridicule in the universities of Berlin and Leipzig, were one to doubt the Pan-Babylonian theory, which is defended there by such men as Gunkel, Friederich Delitsch, Bart, Winckler, Zimmern and Jeremias. Many of these Pan-Babylonian theorists are Lutheran ministers. Jeremias is pastor of the Lutheran parish of Leipzig. It is a mystery to right reason that they seek to explain not only Old Testament narrative, but even the miraculous events in the Life of Christ, as an overflow from the folk-lore and mythology of Babylon. Among Anglican divines there is a strong current of thought toward Pan-Babylonianism. Even so conservative a scholar as Dr. Sanday, Canon of Christ Church, refuses to admit the pre-Mosaic narrative as historical.(2)

The second group of scholars is made up of Egyptologists, who like Flinders Petrie, would have it that the Hebrews took their folk-lore over from Egypt. A third explanation was excogitated by Dr. Cheyne, Canon of Rochester, who calls it the Jerahmeel theory. His hypothesis is that all this Hebrew mythology and folk-lore was taken over by the Jews from North Arabian tribes.

Professor Sayce hopes soon to find a clue to the meaning of the Hittite inscriptions. Let us hope he succeeds. It may be he will then evolve a fourth theory, and strive to show that Hebrew folk-lore had its origin among the Hittites. The more theories there are, the weaker they all turn out to be.

Among Catholic scholars, too, especially during the first few years of the twentieth century, and before the fulmination of "*Pascendi gregis*," the idea was gaining ground that the "Hebrews derived their history . . . from Babylonia";(3) that in this derived history "some admixture of parable cannot be avoided, once we allow that the language of anthropomorphism requires explanation";(4) that in the traditional stories of the Pentateuch, we must distinguish between "the kernel of truth and the husk of details";(5) that in adapting Babylonian traditions, the inspired writer "would purify them of all that was opposed to the existence and attributes of God, but he would not need, nay, it would not be expedient, to make them scientifically accurate."(6) Farther than this Catholic scholars could not depart from

(1) Winckler, "*Geschichte Israels*," p. 190.

(2) "*Inspiration*," p. 221.

(3) Gigot, "*Special Introduction to the Old Testament*," p. 177.

(4) Barry, "*The Tradition of Scripture*," p. 251.

(5) Lagrange, *Revue Biblique*, p. 365.

(6) Scannell, "*The Priest's Studies*," p. 39.

the traditional view of Genesis as a fact-narrative. They were obliged to admit the kernel of truth of Lagrange, and the fact-framework of Scannell; else they would fall into the error of Lenormant, that the pre-Mosaic narrative was mythical. This error was condemned by Leo XIII in his encyclical, "Providentissimus Deus."

Leo XIII, in this great encyclical, treated chiefly the question of the extent of inspiration; and laid it down as an universal principle that every part of Scripture is inspired, and no part contains error. "All the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can coexist with inspiration that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the Supreme Truth, can utter that which is not true."*

In time this clear and authoritative language was evaded. Some Catholics admitted the inspiration of the pre-Mosaic narrative; denied that there was error in that narrative; but interpreted the truth of that narrative as we should interpret the truth of folk-lore. The inspired writer, forsooth, meant not to narrate facts of history but to give a "kernel of fact" and a husk of fiction, or a framework of fact, and a setting of fancy. Against such an explanation, the Biblical Commission issues its latest decree. It takes up the first three chapters of Genesis; they are most important in theology, and are the chief bone of contention in this battle about the historical value of the pre-Mosaic narrative. The Commission decides that no solid proof has yet been given to deprive these chapters of their traditional historical value as a narrative of facts; that these chapters are not fabulous stories taken over from mythologies of ancient peoples, and purged of their polytheistic errors, nor are they allegories nor legends.

Such is the chief purpose of the decree—to decide that these three chapters narrate facts, not folk-lore, when they tell of the creation of the world, the formation of man, woman, the unity of the human race, the state of original justice, the command laid on Adam and Eve, the temptation, the fall, the punishment, the promise of a Redeemer. As for the rest, the Biblical Commission leaves a free field of inquiry. Where the Fathers differ in their interpretation of this or that passage, so may we. Words and phrases in the fact-narrative may be figurative and anthropomorphic, as when God is said to have walked in the Garden of Eden. Besides the literal and historical meaning, there may be an allegorical or a typical allusion. In these fact-narratives, the style is that of the primitive times; nor should we strive to stretch the meaning so as to make it that of a scientific treatise. The Hebrew word for *day*, for instance, may be taken in either a figurative or a proper sense.

* Wynne, "The Great Encyclical Letters of Leo XIII," p. 296.

This new decree is only one proof more that the teaching body of the Church will hold fast to the Bible with that hold which the Fathers ever had. To the Fathers the Bible is a book whereof God is the Author of every part; to the Fathers, the historical books of the Old Testament are narratives of historical facts, not a gathering up of folk-lore. A few Catholic exegetes and Bible scholars may go too far toward the position of the rationalist; but the teaching Church will ever do as its great teacher emphatically bade the present writer to do. Pius X stood at his desk and struck it as he said: "Stand upon the traditional positions of the Church."

WALTER DRUM, S.J.

The Late Father du Lac

The recent death of Father du Lac removes one of the most prominent figures and certainly the best known Jesuit in France. Stanislas du Lac de Fugères—as his full name was, for he dropped the second part of it when he entered the Society of Jesus—was born of a noble family connected with the very highest nobility, on November 21, 1835. Although an only son, destined to inherit considerable wealth, he gave up everything to become poor for Christ's sake at the age of eighteen, October 28, 1853. As rector of Sainte-Croix College, at Mans, in 1870, during the Franco-Prussian War, he organized an efficient ambulance service in which he revealed constraining kindness and charity, the keynote of his whole career. In 1871 he succeeded Father Ducoudray, one of the most illustrious victims of the Commune, in the rectorship of the Collège de la rue des Postes, an institution which prepared candidates for military and scientific schools. With a rare combination of firmness and gentleness he trained his students to become such practical Catholics that they gradually infused a truly Catholic spirit into the Military School of St. Cyr. The London *Times* minimizes the true state of the case when it says that the great school which Father du Lac directed was "a serious rival of the State lycées." The fact was that the success of the Rue des Postes candidates at the higher State institutions so far surpassed that of the State lycées as to excite the relentless hatred of the French Government, when that Government became first anti-clerical under Gambetta and afterward anti-Christian and atheistic under its present leaders. The success of French Catholic colleges and especially of Father du Lac's college was the real cause of the closing of these colleges in 1880 and of the subsequent increasing tendency to persecute the Church.

When the French Jesuit colleges were closed in 1880, Father du Lac and his college moved to Canterbury in England, where he remained ten years, venerated by all, Protestants or Catholics, who met him. His influence, which was continually growing, was due to his deep faith and ardent charity energizing through a winsome and yet strong character. The enemies of all religion

and particularly of the Jesuits, attributed to him the most sinister motives; misrepresentation of his actions and continual slander were their everyday weapons. The name of Father du Lac became a bogey to the deluded multitude. But he never said a word in his own defence, though he was ever ready to show the reasonableness of his principles. The best answer to his slanderers was the unselfish devotion of his whole life and especially of the last eighteen years. While his foes were depicting him as the mainspring of an anti-republican conspiracy, he was shortening his life by untiring labors to bring relief to poor workingwomen and to all the cases of distress brought to his notice. François Veuillot, in the *Univers* of the 2d inst., relates how, at the very moment when Father du Lac was denounced as the leading conspirator against Dreyfus, he saw the handsome face of the tall, slender priest beaming with joy. When asked the cause of that evident joy, Father du Lac replied that he had just heard the confession of an old *concierge* who had long resisted his appeal for conversion, and who, he feared, might have died without the sacraments.

The funeral, which took place on the 1st inst., was remarkable for the great concourse of the nobility and of the very poorest people. Bystanders wondered to see such a great and variegated crowd following so modest a hearse. Most of the mourners were praying and weeping.

L. D.

The People's Society of Germany

This society, commonly called the *Volksverein*, is a formidable army of about a million men, controlled by a board of directors, with headquarters at München-Gladbach, Prussia. It was founded at the suggestion of Windhorst in 1890, for the purpose of safeguarding the Catholic population against the dangers of Socialism, heresy and unbelief. Its influence goes to the strengthening of the Centre party, whose position to a very large extent, though by no means exclusively, rests on the *Volksverein*; its chief object, however, is instruction on religious and civic questions, especially those which are actually discussed in the press or parliament, and the refutation of errors and slanders against the Church.

The headquarters of the society is at München-Gladbach. Here is published the *Soziale Kultur*, an excellent sociological monthly, appealing especially to the educated classes; and two weekly news-bureau services containing reliable articles on up-to-date subjects, the *Apologetische Korrespondenz*, treating of religious questions, and the *Sozialpolitische Korrespondenz*, devoted to social, economic, political and civic matters. Thus about four hundred Catholic papers are furnished with reliable information on the burning questions of the day at nominal cost through this useful syndicate.

To reach the people more directly, frequent recourse is had to "Flugblätter," or leaflets. If, for instance,

special information is needed somewhere to strengthen a movement or to encourage laggards, a lively popular article on the matter is written at München-Gladbach and is speedily distributed where desired. As there are a large number of topics which are bound to crop up again and again, a well arranged system of "Flugblätter" is kept in stock.

There are, besides, several serial publications. The *Apologetische Volksbibliothek* consists of penny pamphlets. The *Apologetische Vorträge* and *Soziale Vorträge* are each a series of larger pamphlets, destined especially for the use of the heads of societies. Two periodicals are issued for the adolescent rural population, *Jungland* for the boys, and *Der Kranz* for girls. The latest departure is the *Soziale Studentenblätter*, a periodical and at the same time a system of leaflets for the propagation of social activity among university students.

While thus the printed page is extensively utilized, more importance and power is attributed to the spoken word, the primitive means of communication. The society keeps up an unintermitting crusade of lectures, addresses, speeches, etc. The speakers, priests as well as laymen, often receive special training, and a number of attractive lectures and sketches of addresses are put at their disposal. They give their services gratis. About five thousand lecture meetings are held every year in various places; they are not confined to the branches of the society, nor to the German language. Any Catholic society will be supplied with good lecturers. At each meeting there are as a rule at least two addresses, one on a subject of religion or apologetics, the other on some sociological, political, economic or other useful topic. For those who can devote more time to the study of sociology, special courses are arranged. The library at München-Gladbach is at the disposal of every responsible person in the country without charge. At the main office is a bureau of information which answers questions on religious and sociological matters and is equipped with all sorts of reference works.

This then is the *Volksverein für das katholische Deutschland*. It has been the chief weapon in the combating of every kind of error, and the chief reliance of the Centre. For this purpose the German Catholics spend every year \$200,000, not counting the subscriptions to their twelve hundred Catholic papers and periodicals, the hundreds of thousands expended each year on their General Congress, and the money necessary to keep up and develop their vigorous Catholic literature. It can easily be understood that such an organization is the object of the heartiest wishes and the keenest interest of all who have the welfare of the Fatherland at heart, and that they are willing to do everything in their power to prevent any of its sections or organs from degenerating from the high ideals it was instituted for. The Centralverein of the German Catholics in the United States has begun to embody certain *Volksverein* features into its constitution.

F. S. B.

IN LANDS AFAR

Notes About Holland

"They are a great people, are the Dutch." So said an Irish-American Archbishop while giving his impressions to the present writer of a protracted visit to Holland not very many years ago. The casual visitor to that very interesting part of the old world cannot help being similarly impressed.

Holland as a country is unique in that it has been wrested from the sea, whose ever encroaching waves are being successfully kept at bay by the skill, the industry and perseverance of the Dutch people. This same skill displayed by them in fighting the waters during the centuries gone by is still in evidence to-day, as illustrated by Galveston's new sea-wall, which this summer successfully withstood the fury of the ocean, and was planned and constructed by Dutch civil engineers.

The country thus rescued from the waves presents to the stranger a most pleasing aspect with its interminable green fields, its grazing herds of thoroughbred cattle, its numerous canals, its fertile garden lands, and its picturesque stretches of blooming tulips, narcissus and hyacinths. The evidences of thrift and prosperity meet the eye on every side. Well-kept macadamized roads, excellently drained canals, substantial dwelling houses, are to be met with everywhere in the country districts, while the principal cities of Holland show a steady increase of population and a remarkable growth in industrial enterprise and commercial activity. Amsterdam, The Hague, Haarlem, Leiden and Rotterdam vie with each other in the race for material progress. The number of their inhabitants has within the last forty years almost been doubled, and as in the case of The Hague and Rotterdam has been multiplied manifold. The Hague, now a city of 270,000 people, is the residence of Holland's much beloved Queen; here also is the seat of the Dutch Government, while thousands of rich and independent Hollanders from other parts are being steadily drawn towards this centre of fashion, this Paris of the North. Rotterdam also shows an extraordinary development in recent years, and has risen to be the first commercial city of Holland. So remarkable has been its growth of late that its commerce now exceeds that of Amsterdam and Antwerp. To-day it ranks the seventh city of the world in commercial importance, and its annual tonnage is ahead of that of such great seaports as San Francisco and Baltimore. Its location for shipping is the most favorable in all Northern Europe, and its harbors, which are being constantly extended, admit of the largest ocean-going vessels of to-day. From its present population of 490,000, it is confidently expected that Rotterdam within the next twenty-five years will grow to be a city of more than a million people.

Politically Holland is favored at present by a govern-

ment that is actuated by Christian principles. This happy result was first brought about in 1888 by a coalition of the conservative elements in the country. Up to that time the Liberal party had ruled the destinies of Holland for a period of forty years. The main result thereof showed itself in a gradual and total de-Christianizing of the public schools, and in the exclusion of Christian principles from the sphere of Governmental action. The well-known statesman, Dr. Kuiper, and the never-to-be-forgotten Catholic priest, Dr. Schaepman, succeeded in bringing about a political compact between the Catholics and believing Protestants. Heretofore these had been to one another as unmixable as oil and water, but through the efforts of both these wise and far-seeing leaders an agreement was had for the purpose of ousting the Liberals from power and bringing back the government of the country to Christian principles. At the late elections, this summer, the allies again came off victorious, and at present command a handsome majority of twenty in a House of one hundred members. Four ministers of the present Dutch Cabinet are Catholics, and what perhaps could not be duplicated in any other country to-day, these four, among the highest functionaries of the State, are practical Catholics in the best and fullest sense of the word. Not the least advantage reaped from this political joining of hands on the part of Catholics and Protestants has been the law enacted by them, whereby justice in some degree is accorded to the denominational schools, whose teachers are in part at least paid from the public treasury. It is hoped that with their present parliamentary majority the Conservative party will in the near future so amend this law as to place the denominational schools in all respects on an equal footing with the public or Governmental schools.

The religious condition of Holland, as regards Catholics, is likewise a matter of surprise and of extreme gratification to the visitor from foreign lands. While Protestantism, taken as a religion, is fast disintegrating here as everywhere else in Europe, the Catholic Church is steadily advancing in power and influence for good. To obtain a clear idea of the condition of the Church in Holland prior to 1848, one would have to look to a country like Ireland to find its counterpart. For more than two hundred years the Catholic religion in Holland had been a proscribed religion, and though actual persecution, as in the years immediately following the so-called Reformation, had ceased, nevertheless up to 1848 Catholics were looked upon as the pariahs of the country by the dominant Protestant majority. Politically they were for all practical purposes disfranchised for more than two centuries, the qualifications for the right to vote being such as to give the ballot only to the nobility and the very wealthy, all or mostly all of whom were of the Protestant party. In 1848, however, the Liberals for the first time obtained control of the national government; they gave the country a new Constitution, greatly extended the franchise, and thus conferred upon the

Dutch Catholics a political benefit very much like the one O'Connell in his day wrested from Protestant England in behalf of his down-trodden countrymen. Freedom of worship for Catholics in Holland prior to '48 likewise existed in a very restricted form. They were indeed permitted to have their own churches, but according to law these were not to look as such on the exterior. Hence does the outside of many old church buildings, for instance, in Amsterdam, still present the appearance of a gabled brick warehouse; while to this day such churches are yet spoken of among Catholics themselves not by the name of the Saint or Saints to whom they are dedicated, but by names such as *de duif* (the dove), *de boom* (the tree), *de Zaaier* (the sower), etc., under which the warehouse was known to the general public since the days of stress and proscription. But such, under the blessing of Heaven, has been the material progress of Catholics in Holland that all the vestiges of those dark and troublous times have entirely disappeared. Everywhere, even in the smallest country places, may be seen to-day new, handsome and artistic church buildings. Indeed, it would be difficult to name another country where, generally speaking, the traveler would find as much to be admired in this line as in this former stronghold of Calvinism. Notable among the many notable churches in Holland of the present day is the new Cathedral of St. Bavo in the episcopal city of Haarlem. It is a masterpiece of Gothic architecture and monumental in proportions; it has taken ten years in building, and, though far from completed has involved an expenditure of more than a million. The Cathedral of Milan is often referred to as a "poem in marble"; with equal justice this modern church structure may be styled "a revelation in brick."

It need hardly be added that the faith among Holland's Catholics to-day is strong and vigorous, inured in it as they have been by a long period of reproach and proscription. It is beautifully emphasized by the crowded attendance at the various church services, the imposing number of monthly and weekly communicants, the numerous parish guilds, sodalities, workingmen's clubs, etc., and the abundance of religious vocations among both sexes.

Though Holland as a country is, at present, little known and still less spoken of in foreign lands, from the above it may be easily seen that the Church, founded there by SS. Willibrord and Boniface, is in a most flourishing condition; full of the richest promise for the future and likely to be recognized as a gem of the first water in the world crown of Catholicism. Yes, we agree with the Irish-American Bishop heretofore quoted: "They are a great people, are the Dutch." V.

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A Celtic Cross has been erected in Spiddal, Co. Galway, Ireland, to Michael Breadhnach, President of the Connaught Gaelic College, and a renowned Gaelic scholar, who died recently at the age of 27.

CORRESPONDENCE

The Political Situation

LONDON, AUGUST 28, 1909.

We are at the end of August and Parliament is still in session, and the end of its labors is not in sight. It is likely to be a record session in the matter of length, perhaps a record also in the disappointing smallness of its output as a law-making machine. It used to be almost an unwritten law that the Houses should break up in the first days of August to set members free for the grouse shooting. But this year the House of Commons goes on sitting week after week under the burden of Mr. Lloyd-George's budget scheme, which the ministry is determined to force through at any cost.

There are also some Bills that must be passed, so from time to time the budget is laid aside and a few sittings are given to the ordinary work of legislation. This has allowed some even of the ministry to snatch a holiday. For the last fortnight the House of Commons has been discussing the Bill for the amendment of the Irish Land Acts, and the debates have been left chiefly to the Irish members.

Next week the machine-like process of forcing through the Finance Bill will begin again. New rules of procedure, introduced into the House of Commons since the days when Parnell and Biggar reduced obstruction to a fine art, have tended more and more to strengthen the hands of the executive and make the Opposition powerless to prevent the passing of a Bill that the ministry is determined to force through. The power of "closing" a debate and calling for a division, when the Speaker or the chairman of committee decides that the question before it has been sufficiently discussed (really when the Minister in charge of the Bill has a sufficient voting power at his back and requests the Speaker or chairman to use the right of closure) was at first supposed to be a sufficient weapon to prevent obstruction. But still later rules of procedure enable a Ministry to divide a bill into compartments, each including a certain number of clauses, and to draw up a time-table according to which all these clauses are to be voted upon by a certain date. Parnell spoke truly when, on the first batch of new rules of procedure being introduced in the House, he told the Government of the day that in trying to muzzle the Irish party they were sacrificing the freedom of the House of Commons, and reducing it to a mere machine for registering the decrees of the Ministry.

The machine-like process has had a further development in the introduction of all-night sittings. During the Budget debates the House of Commons has often crowded the work of several sittings into one by meeting in the afternoon, continuing the debate all night and adjourning for breakfast next day. Such a sitting is a mere test, not of legislative wisdom or debating power, but of physical endurance; the strain is heaviest on the Opposition who are numerically weaker, and cannot so well organize relays of members to replace each other at stated hours during the night. Men try to snatch sleep in the smoking room or the library, rousing up to rush into the House to vote when the division bell rings. Others doze on the benches, without even a pretence of listening to the drowsy arguments of those who are put up to keep up the pretence of a debate.

How is it that such things did not happen in the old

days when the House of Commons boasted that it was not only the prototype and mistress but also the model of Parliaments? Perhaps because there was a tacit understanding that Bills were not to be forced through against the protests of a strong opposition, but that legislation on any question should not be undertaken until the country as a whole was in favor of its main principles. But we have got far beyond that state of things. A ministry now seems determined to use its temporary majority to carry as many Bills as possible, making the most sweeping changes. I daresay when the Conservative party comes into power—as it probably will before long—it will adopt the same methods. But this does not tend to stability in politics, and settled conditions of public life.

The debates of the House of Commons are now very imperfectly reported by most of the newspapers. Once every newspaper reader found in the Parliamentary reports a fair summary of the arguments and the facts adduced in debate on both sides. Now he gets a scrappy summary of the arguments on one side only, the side favored by that particular paper, which he reads perhaps only because it gives good reports of business, racing or cricket. The House of Commons has thus ceased in a great measure to be what it once was, a centre of political education and information for the whole country. Even the replies of ministers to questions on matters of public importance are largely left unreported, unless the matter they refer to can be worked up into a sensation or a scandal. There is evidence of the declining importance of the House of Commons in the fact that during these very Budget debates Mr. Lloyd-George has made more concessions to representations from outside the House than to objections raised by the leaders of the Opposition within it. He has received deputations of business men, or read memorials presented by them, and then announced that he is willing to introduce amendments on this or that point of detail.

The changes made have been important, and numerous enough to show that the Budget, as first drafted, was a very ill-considered scheme. In the original measure the new land-taxes were to be assessed on the basis of valuation to be obtained by the land owners, subject to revision by the treasury officials. It was pointed out, however, that this would mean that every owner would have at once to spend large sums on employing experts of various kinds, surveyors, land agents and lawyers, in producing and defending his valuation. It is now agreed that the cost of valuation, estimated at about two millions sterling (\$10,000,000), shall fall on the Treasury. The Government will, therefore, have to undertake the compilation of a new "Domesday Book," a record of the present value of property throughout the Kingdom.

Again, apparently with a view to forcing landed proprietors either to indulge in mining speculations themselves or give facilities to others to do so, there was a tax proposed on "ungotten minerals." It was a proposal unworthy of any practical business man. The Government were asked to define "minerals," and further asked how this "ungotten" wealth, alleged to be hidden here and there in the earth, was to be verified and valued. The proposal was withdrawn and a clause taxing royalties derived by land owners from mines actually worked on their estates was substituted.

The original scale of new license duties on hotels and public houses has been greatly modified in the face of the powerful opposition of the trade. Some of Mr. Lloyd-George's concessions are not very well advised.

Hitherto, grocers holding wine and spirit licenses have not been allowed to sell any spirituous liquor in smaller quantities than a quart bottle. Temperance reformers hold that the grocer's license which enables a woman to take home a bottle of spirits without going into a public house or saloon bar has been a fruitful source of intemperance in the home. But Mr. Lloyd-George now proposes to allow grocers to sell spirits in half-pint bottles. His increased duty on spirits has undoubtedly diminished the general consumption of gin, whiskey and the rest, but this facility for buying a small bottle of cheap spirits with the family groceries is likely to have disastrous results in the opposite direction.

Mr. Lloyd-George has declared that by the end of the financial year his Budget will be law, and the Liberals are everywhere organizing meetings, of which the keynote is that the Finance Bill is a progressive measure for laying the burden of taxation on the wealthy and sparing the workers. But the workingman does not like paying more for his beer and tobacco, and every class above the day laborer feels the pressure of increased income-tax, accompanied by more stringent methods of collection, and business men, mine owners and landed proprietors are anxious about the increased load of taxation laid upon property. There is a growing feeling that the House of Lords will take the strong course of throwing out the Finance Bill with a view of forcing an appeal to the electors. The Tariff Reform movement, which is in plain English a movement for protection, has made enormous progress in the last two years. Even the most illogical arguments are accepted by its partisans. They tell us that if we accept a moderate scale of Protective duties unemployment will disappear, there will be no need of increased taxes, and the "foreigners will pay the duty." They make no reply to the objection that, even if the foreigner pays the duty, it will be repaid to him by the increased selling price paid by the Englishman for the imported product. But the average voter is swayed not by reasoning, but by a catching cry, and is ready to accept confident prophecy as gospel truth. This is why I feel sure that if an election is forced on, the Tariff Reform cry will rally tens of thousands to the Opposition polls. Even if they are not wholly persuaded that Tariff Reform is a good thing, there will be a disposition to give it a trial, as a possible refuge from the present reality of ever-growing taxation. The Opposition will have further the support of the large classes of voters whom the policy of the Government has alarmed or actually injured. The friends of religious education will vote against its Nonconformist undenominationalism; the owners of property against its semi-socialism; the powerful brewers and distillers' interests against its harrying of their trade. All the by-elections point the same way; the Government have either lost seats or held them only by greatly reduced majorities. Even the wave of militarism now passing over England will tell against the Liberals, for the popular opinion in most places is that they are traditionally apt to "starve the services" and have been forced to adopt the naval building programme of the eight Dreadnoughts against their will. A. H. A.

The Return of Prince Albert From the Congo

BRUSSELS, AUGUST 30, 1909.

An event of unusual interest for the country has been the return of Prince Albert of Belgium from his four months trip in Africa. The greater part of his absence was spent in touring the Congo, the new Belgian colony.

His entry into Brussels on August 11 was a veritable triumph. Early in the morning of the 16th the Belgian colony of pilots at Flushing sighted the *Bruxellesville* carrying His Highness heading towards the Scheldt. It was the beginning of a memorable day. The reception at Flushing was a presage of what was awaiting him, for, meanwhile, M. Schollaert and the rest of the cabinet had embarked at Antwerp on the *Princess Elizabeth* to go to meet him half-way. When the two boats neared each other, the ministers left their craft to board that of the Prince. Then followed speeches and a cordial round of hand shakes, and after that the triumphal passage up the river to Antwerp. It was a gay sight; the river was filled with craft of all sizes, flying bright streamers and crowded with enthusiastic spectators, while the Prince with his wife, who had met him at Teneriffe, sat on the deck much moved at the reception. At the dock, the great crowd was hushed a moment while the Prince embraced his mother, the Countess of Flanders, and his three little children—Princes Leopold and Charles and Princess Marie José—then burst out into deafening cheers. The party passed on to the Town Hall in the midst of dense crowds, and from thence to the station where they took the train for Brussels, amid the unceasing cheers of the populace. The arrival at Brussels was a repetition of the scenes at Antwerp. The whole city was in festal array, and the same enthusiastic and cheering crowds lined their triumphal way to the Royal Palace, where the King was waiting to welcome his nephew back to Belgium. So ended what the *Bien Public* calls a glorious day in the annals of the country. The significance of the event must not be left unremarked. It showed above all things that the overwhelming majority of Belgium's greatest cities is still entirely royalist and entirely devoted to the reigning family whose fortunes must be looked on as synonymous with those of the country at large. As long as this attitude persists the country is safe from the socialist poison, which is frankly anti-royalist and anti-national. The whole scene vividly recalls the enthusiastic reception accorded to King Leopold on the occasion of the seventy-fifth anniversary celebrations four years ago, when the old monarch wept openly as he sat in his carriage bowing to the crowds that greeted him everywhere.

The country is very quiet, a great proportion of the population having shifted to the west to the many watering places that dot the coast. The military bill is slowly going through some of the preliminary stages of the committee, as is shown by the list of questions this latter has proposed for solution to the Government. Meanwhile desultory discussions have been going on in the press, but the situation remains always the same. P.

Protest From the Archbishop of Paris

PARIS, SEPTEMBER 3, 1909.

In face of the unrelenting robbery of Church property that is being carried on in France under a false semblance of legality, Mgr. Amette, Archbishop of Paris, has thought it his duty to lay before the Catholics of his diocese a clear statement of the case. His letter, dated August 14, was read in all the churches and chapels, and to the careless and ignorant it brought home certain solemn truths that even practical but pleasure-loving Catholics are apt to overlook.

The Archbishop begins by reminding his hearers that the *Journal Officiel* had just published a list of the lands, houses, ecclesiastical buildings belonging to the Church in

the Department of the Seine. The list covers forty pages. Much of this property represents the gifts of the faithful during long generations; all that belonged to religious orders has already been confiscated and, as we write these lines, tall houses are being built in Paris on the ground that belonged to the Carmelites, to the nuns of Notre Dame, to the Dominicans and Jesuits; other robberies will follow in due course of time, and against this violation of all justice the Archbishop enters a solemn protest. He declares that the Church property belongs to the Church as truly *after* the Separation as it did *before*, and that the arbitrary disposal of this property is, and ever will be, null and void "before justice and before God." Hence, he reminds his hearers that whoever buys, sells, hires or, in any way, uses property robbed from the Church, without being authorized to do so by ecclesiastical authority, is thereby excommunicated. He also advises the faithful whose forefathers have, in past times, given certain lands to the Church, to put forward a claim to this property, that has now been seized by Government. The law admits, in such cases, the claims of only the direct heirs, but there are instances of other claims having been duly recognized.

It is to be hoped that the Archbishop's letter may draw the attention of Catholics to the ruthless spoliation that is taking place under their eyes; but the French temperament, although generous and impulsive, is one whose impressions are transitory, and the evil work is being done with a craftiness that is more dangerous than open violence. Only in a few cases have Catholic laymen banded together to secure the property of the Church from the grasp of its enemies.

The Separation of Church and State, although it entails many material difficulties upon the French clergy, has undoubtedly certain good effects that are daily perceptible. The French Bishops, being no longer paid by the State, have won liberty of speech at the cost of poverty, and their attitude is one of greater dignity and independence. Only the other day, Mgr. Laurans, Bishop of Cahors, was summoned before the local magistrates because in a pastoral letter he reproved the blasphemous statements made by certain schoolmasters in his diocese. In an eloquent letter, full of good sense and dignity, he replied that the Government officials were free to condemn him if they choose to do so, but "you cannot presume," he added, "to be my judges. My pastoral letters do not belong to your jurisdiction; the power to teach is one of the attributes of the Church and comes straight to Her from God."

Having thus protested that he in no way recognized the authority of the civil tribunal, Mgr. Laurans consented to appear before his so-called judges, in order publicly to make known the facts that had called forth his disapproval. These facts are an example of the teaching given in the so-called "neutral" schools. One schoolmaster asserted that the Resurrection of Our Lord is an "absurdity"; a schoolmistress, alluding to the faithful who fulfill their Easter duties, exclaimed: "Is it possible that there are people silly enough to put out their tongues before a curé to receive a wafer from his hands." No wonder that children, whose unformed minds are thus poisoned and distorted, occasionally commit fearful acts of sacrilege; a schoolmaster's son in a small village, having received the Sacred Host, took it out of his mouth and, to the horror of his companions, threw it to a dog.

Turning from the evil work that is undermining the faith in the souls of French children, we hear wonders of the national pilgrimage to Lourdes. In a previous

letter we described the departure of the "White Train" with its freight of suffering humanity. The same "White Train" returned on Tuesday, August 24, and we had occasion to speak with some of the happy recipients of Our Lady's bounty. One woman who had left Paris on a stretcher was standing with a radiant face, the centre of a sympathizing crowd to whom she told how, after having been crippled for years, she could not use her limbs freely and without fatigue. More pathetic, but perhaps no less miraculous, was the gentle resignation of a boy of nineteen, who came back as he went, on a stretcher: "Our Lady cannot do everything at once," he said sweetly, "God knows best."

Our readers may have heard with what scrupulous care Dr. Boissarie who is at the head of the "Bureau des Constatations" at Lourdes fulfills his office. He is, needless to say, an exemplary Catholic, but for this very reason he is, at first sight, apparently sceptical with regard to the cures that are brought under his notice. Before classing them as miracles, he requires that time should confirm the cure; moreover, he opens his Bureau wide to medical men of any nationality or creed, eager that light should be thrown on the matter in hand, that conflicting opinions should have free play. The most astounding cure this year is that of a young Norman, named Fernand Delahaye, aged twenty-two, who for the last three years has suffered from a disease in the bones of the left leg. In 1905 he went to Lourdes but was not cured; indeed his condition seemed to get worse, and the running wounds presented a most distressing aspect. This year he came again, having promised Our Lady that, if cured, he would return home on foot. On August 21, after bathing in the "piscine," it was ascertained at the Bureau that one of his wounds was closed, but the other continued to discharge abundantly. On August 25, between 11 and 11:30, one of the doctors present detected a considerable improvement in the aspect of the second wound, but there remained a slight swelling and a hole which, though small, still kept discharging. At 11:30 a photograph of this wound was taken by one of the doctors, but he and his colleagues, after a minute examination, observed that the aspect of the wound changed from one minute to another! All the medical men present congregated round the patient and, in the space of three-quarters of an hour, the swelling subsided, the hole closed and over it spread a thin, perfectly healthy pink skin. The work of healing was carried on under their very eyes, and when Fernand Delahaye left the Bureau, even the external traces of his malady had vanished.

It stands to reason that if we admit, as we are bound to do, the possibility of miracles, the conditions of each particular miracle are a small matter compared to the great fact that breaking through the natural laws that govern the Universe proves the omnipotence of the Creator who, condescendingly, bends to His creatures' prayer; but this re-creation of a healthy skin, under the eyes of the medical men, is an almost unique experience in the annals of Lourdes.

To turn to lighter topics, the "flying week" at Betheny, near Rheims, has attracted much attention, both in the world of science and among sporting men. Whatever may be the future practical results of the new art of "aviation," its rapid progress is extraordinary and the sight at Rheims during the memorable week will not be easily forgotten. Interest in the new art is unparalleled in France and the daily newspapers are too much absorbed by the events at Rheims to give much space or attention to political topics, however important. There

were no accidents to speak of; everything had been foreseen and provided for and the thousands of visitors present at Rheims brought away the same impression: that the new art of aviation has within the last few years made gigantic strides in advance, and that in spite of the undoubted worth of the American and British competitors, the inventive spirit of the French race has again triumphantly asserted itself.

AN ANGLO-FRENCH CATHOLIC.

Repairing the Messina Losses

Much worry is being experienced by *La Lanterne* of Paris over the millions of francs sent from all parts of the world to the Pope for the benefit of the sufferers in the Messina disaster.

Evidently it knows so much about the methods of lay philanthropy and bureaucracy that it cannot conceive of any other, and consequently indulges its suspicions. The best answer that can be made to such a calumny is to point to the quasi-official account of what has been done by the Pontifical Committee in Calabria and Messina. Whole villages have been rebuilt, churches, hospitals, orphanages, schools, colleges, seminaries have been restored so speedily and effectively as to arouse the admiration of the secular authorities, who publicly lament the inertia of the Government and the dilatoriness (if not dishonesty) of its bureaucratic system.

The buildings erected by the Pontifical Committee are all of Norwegian pine, and so constructed as to resist the weather and cause a minimum of danger in case of another earthquake.

The immensity of the disaster and the lack of co-operation on the part of the people render all that has been done insignificant when compared with what remains untouched; nevertheless Mgr. Cottafavi and Count Zileri, who are at the head of the committee, deserve the gratitude of all Christendom. This is admitted by all the Government papers in Italy. The Government has promised that Messina will be rebuilt, and the law providing a contribution for this purpose from the Civil list is already in force. But up to the present, save for what the Pope has done and what private individuals have attempted, nothing has been achieved.

Apropos of the codification of Canon Law which is taking place, the French press has been spreading a story that the new Code would contain a special article laying down principles on which the Pope would accept a settlement of the question of the Temporal Power. The only foundation for this *canard* is a misunderstanding of the Chapter "De Romano Pontifice" by some newspaper correspondent. On the Roman question the Vatican stands just where it did forty years ago.

Abbé Turmel has made unreserved submission to the decree of the Congregation of the Index concerning some of his books.

The official bulletin of the Holy See, August 14, publishes a decree modifying the territory of the Dioceses of Quebec and Nicolet. That part of the district of Bellevue which had hitherto belonged to the parish of St. Eusébe in Stanfold, Diocese of Nicolet, is now to belong to the parish of St. Calixte in Somerset, Archdiocese of Quebec. Mgr. Roy, auxiliary Archbishop of Quebec, is charged to execute this decree.

The cause of beatification of the Venerable Father Capelloni, S.J., an apostle of Naples, has been introduced.

L'EREMITE.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 18, 1909.

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Spanish Politics and Politicians

Philosophizing on the trend of events in Spain *El Universo*, of Madrid, tells us that only a Linnaeus in sociology could properly classify the "groups, sub-groups, and grouplets" into which divergent and discordant principles divide Spanish voters. "There are as many political parties in Spain as there are Spaniards, who think, or think they think, about public affairs."

There is an established social order deeply rooted in the soul of the nation, an order that takes in the Catholic religion, the family, proprietorship, personal liberty and dignity, and all that constitutes Spain's national being and greatness. There is also an established political order, less generally approved of, it is true, to which few who respect the social order are not reconciled.

Antagonizing this social and political order, there is a chaotic camp whose one bond of union is hostility to it and a mad resolve to effect its destruction. Whether the camp is called anarchistic or socialistic or anti-clerical or jacobin or radical makes no difference; for, in Spain, these words spell one and the same thing, namely, irreconcilable enmity to the existing social and political order. The insensate men, intrenched in this camp, think that this world can be transformed by their ingenuity from a valley of tears into a paradise of delight, that sorrow and death can be blotted out, and that all who do not espouse their visionary schemes deserve naught but hatred. As their political creed is a mishmash of absurdities, so their devotedness to it is a blind fanaticism which finds its proper expression in the atrocities of Barcelona.

The party of law and order, though numerically by far the stronger, is composed of elements that do not get into close fighting order. There is no leader capable of marshaling "the chiefs of tens and chiefs of hundreds" with their handfuls of followers in one imposing army. On the other hand, the Radicals, in spite of the diversi-

fied grotesqueness of their political pipe-dreams, are one in assailing the established order. Their moving spirit is fanaticism. A vile spirit it is, but resourceful and mighty as well. What that spirit accomplished in a few days in Barcelona shows clearly enough what would befall the country at large if for even a limited time it were to hold general sway. Robbery, arson, murder, sacrilege—there is the gist of the rule of the Radicals. In the face of such a manifestation of brute force shown, who can deny or ignore the need of united social action? If personal piques and private squabbles and the ghosts of the past and the hazy visions of the future are to paralyze the action of the lovers of peace and order, their so-called love, far from being a noble or an ennobling sentiment, has all the earmarks of a whim or crotchet. When the house is afire, it is no time to wrangle about the color of the roof.

Time was when true patriotism was supposed to sink petty differences in the hour of the country's danger. United, energetic action of all law-abiding citizens ought so to strengthen the hands of the authorities that no political mountebank could plan the seizure of a metropolis, throw it into confusion, raise a howling mob of miscreants and hurl them in frenzied fury against the abodes of helpless women and the temples of the living God.

Episcopal Authority in the Church of England

Some months ago the Anglican Bishop of Birmingham determined to take action against Canon Henson, who, contemning his prohibition, had addressed a Non-conformist meeting within his diocese. After the offence the canon crossed the ocean and was the guest of the Episcopalian Church Congress at Boston. At one of its meetings he insulted a minister whose views he did not approve, in presence of Bishop Lawrence of Massachusetts. From all this one may gather that the canon is a clergyman who neither fears a bishop nor regards a brother.

On reaching home lately he received from the bishop, who had kindly put off legal proceedings to allow him to finish his American tour, a cordial letter beginning "Dear Henson," which told him all that had been designed against him; how the lawyers had given assurance of success; how with the lapse of time tenderer feelings had sprung up, and that the whole matter was to be dropped.

Probably the bishop hoped that this informal letter would draw from the canon a correspondingly informal expression of regret. If so, he has been disappointed. Canon Henson seems to have construed it as a confession of error, and answered it in a tone that the loftiest of prelates might use with a curate. He requires the bishop to give his letter to the newspapers, that the world may know that the Damocles' sword of prosecution has been taken down. He adds that, on personal grounds, he is glad not to have to fight him in the courts, implying evidently

that as a public man he would have rather enjoyed it. He declares his disapproval of the bishop's ecclesiastical policy to be such as will compel him to a widening conflict, though he loves him and will continue to love him come what may. Then, feeling sure apparently that the last few months have brought sorrow to the poor bishop, he points the moral by telling how immensely he has enjoyed the Yellowstone and the Rockies. The two letters are published in *The Times*.

The triumphant canon then received a reporter of *The Morning Post*, and explained how the bishop had fallen into his mistake through a misconception of duty, but afterwards, by the mere grasping of the problem, had solved it. The only law, he pointed out, that could have been invoked against him, would prevent a clergyman from even putting his nose into a dissenting chapel. Such a law could no longer have a purpose; for it is absurd to try to stop people from being neighborly. To another he said: "It would be rather unfair of me to rub it in." What can be the canon's idea of rubbing it in? *The Manchester Guardian* announces that Canon Henson will address a gathering in a Congregational church within a few weeks. Will he ask the bishop's leave?

The Jesuit Mind

What is the mind of the Jesuit? The controversial novelist, the parrot historian and others, relying on a well-known definition and on centuries of prejudiced tradition, will perhaps tell you that the Jesuit mind is "fit for stratagem and spoils" and characterised by "ways that are dark." But how will the true historian arrive at a correct insight into the Jesuit mind? Is not the question impossible to answer? "Many Jesuits, many minds," one might say, and he would be right. But there is a sense in which we may take the words and get perhaps a satisfactory answer to our question. The product of the mind is an index to its contents. A man would wish to be judged by his deliberate and representative thoughts. A country adopts as its own the official acts of its accredited ambassador. So the Jesuit mind might well be content to be indexed by its works, and surely will prefer such an indexing to being forever classified under a discreditable and unfounded formula.

Now all this is but an introduction to the tenth volume of Sommervogel's "Bibliothèque de la Compagnie de Jésus." Carlos Sommervogel, S.J., Strasbourgeois, as he liked to call himself, brought out a new edition of the dictionary of Jesuit writers which had been written by the Fathers De Backer, S.J., and by Auguste Carayon, S.J. Father Sommervogel enlarged the work to nine volumes and had just begun to classify its contents. Pierre Bliard, S.J., has now made an index of the nine volumes and gives a classified list of all the works published by Jesuit writers from the foundation of the order until quite recent times. ("Bibliothèque de la Compagnie de Jésus." Tome X. *Tablet de la Première*

Partie. Par Pierre Bliard. Paris. Librairie Alphonse Picard et Fils. 1909.)

That index should give a picture of the Jesuit mind, a picture quite different from the traditional one and yet a picture which historians may accept as authentic. The published works of the entire Jesuit Order may well serve to show what the mind of its members is. The index proper consists of more than 1900 columns. Of these, 100 columns are given to works on Scripture, 200 to Dogmatic and Moral Theology, 200 to Ascetical Theology, and 200 to Controversy. If to these are added the 100 columns of Ecclesiastical History, the 50 columns on Missions, and the 100 on the Lives of the Saints, it will be found that 950 columns or about one-half of the whole index is taken up with theology in its wide sense. The remaining columns are divided among Literature, 450 columns; Science, 200 columns, and History, 200 columns. The figures, of course, are given approximately and in round numbers. The Jesuit mind, then, if we are to judge by its official and representative products for several centuries, is one-half theological, somewhat less than one-quarter literary, and about one-ninth scientific and in the same ratio historical. The residue is varied.

An inspection of the subdivisions under the larger classifications reveals some strange facts. Perhaps the most remarkable is the collection of works on poetry, made up of compositions as well as treatises on the art. One hundred columns are taken up with poetry. Twenty columns are given to dramas written by Jesuits. Under the heading German, which includes Austria, three hundred and fifty authors of plays are mentioned, exclusive of the larger number of plays grouped under the names of colleges. These names fill eight columns. The other twelve, devoted to the cataloguing of dramas, contain chiefly the playwrights of Belgium, France, Italy and Poland. Readers familiar with Jesuit education will know the large part dramatic representations occupied in its system. Most of the plays enumerated are Latin. Other interesting sections are those on Astronomy, with thirty-five columns, and on Medicine and on Music, with four columns each. In a word, Fathers Sommervogel and Bliard afford the means of drawing up a very detailed phrenological chart of the Jesuit mind.

A Perilous Suggestion

In its review of the week *The Outlook* for September 4, gives an excellent résumé of the proceedings of the American Prison Association, which has recently held its annual meeting in Seattle. It is not apparently the purpose of this excellent weekly to admit editorial comment into its summary of the week's chronicle, still now and then a sentence is allowed to find place in it which serves to show the trend of the editor's mind. Thus in the paragraph devoted to the Prison Association's meeting the writer affirms: "It is of great value

to this Congress to have this close association of theorists and practical prison administrators."

We trust that the implied compliment is not intended by the writer to cover all of the propositions advocated by the theorists present at the Association's Seattle meeting. We are informed that during its sessions "there were earnest discussions as to the propagation of the 'Indiana Idea' already adopted by Connecticut and California, which allows the State to so treat habitual and degraded criminals that they can never reproduce their kind."

Surely in this phase of the meeting's deliberations it was not of great value to have the close association of theorists and practical prison administrators. Practical prison reform and administration are not helped by the introduction of schemes or plans at once startlingly offensive and radically unjust. Fads ordinarily have a grain of truth, but, in this instance, it is an illogical assumption based on the unproved and unscientific doctrine of heredity that underlies the inhuman and unchristian law advocated in these so-called "earnest discussions."

Happily a saner sense of the righteous limitation of the penal powers of civil government prevails ordinarily in this land of ours, and wiser "theorists" abound among us. Recognizing that environment rather than heredity is the evil that human agency must consider in its effort to prevent crime, these saner minds study how to eliminate vicious influences without deeming it needful to work a cure through the perpetration of greater crimes against nature.

Nevertheless folly has its dangers and the law impliedly approved in *The Outlook* is already part of the criminal code in at least one state in the Union. It behooves right-minded men to be duly vigilant lest the shame of similar legislation rest upon other communities in the land.

A Word to Dramatic Critics

Statistics show that sixty-one per cent. of the American people belong to no church. They are a law unto themselves, or they make up what Bourget calls "the poor blind crowd ever groping after a conscience." Of the remaining thirty-nine per cent. a large proportion never hear a sermon. The newspaper is their daily guide, and if they listen to the spoken word in any milieu it is in the theatre. It is an undoubted fact that no one goes to the theatre save for amusement, but it is equally true once a man is there he likes to find food for thought, and when he comes out he likes to discuss what he has seen. Anyone who cares to tabulate the runs of various plays in the New York theatres will realize that it is the play with an idea that draws the crowd. It was the same in the days of Euripides and Aristophanes. Even Sophocles, much as he loved Art, was never unmindful of the lesson he conveyed. The dramatist has always

been a preacher, and in our days his rôle assumes an importance it would be difficult to exaggerate. Nevertheless it is curious to note in the critiques of various modern plays that it is their psychology not their morality that appeals to the critic; and this is decidedly unfair both to the author and to the public.

There exists at the present moment a sort of moral alcoholism on the stage, and it is the critic's duty to warn the public of its existence; for the critic ought to be a judge not only of what is artistic and what is not, but also of what is true as well as what is false, what is good as well as what is evil. Let our critics try this and they will earn the gratitude of playwrights who will be glad to be treated as moral teachers and not as amusing clowns, and of the public who will take a deeper interest in the play, returning again and again to verify the contentions of the critic against its own impressions.

It is not by imitating the degenerates of Paris that the American stage can come to its own, and it is but a poor compliment to the intelligence of our people to suggest that they like "that sort of thing." Even Paris has a serious drama which New York never sees. Is it that the managers look on the people of this country as barbarians more apt to appreciate the vices than the virtues of an older civilization?

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The practical faith of the Dutch Catholics is strikingly seen in the way they support the Catholic press. Each of their five leading cities has (*mirabile dictu!*) its own Catholic daily, read and supported by the Catholic families of each town and its immediate neighborhood. These five cities are located in almost a direct line, covering a distance of only seventy English miles. These papers are up-to-date, giving not only local news but also the telegraphic despatches from abroad, while some of them print each day the financial news and the market reports of the world as fully and extensively as the greatest of the secular journals anywhere. Having their own up-to-date daily papers, the Dutch Catholics as a matter of course exercise a strong influence in the field of politics and are at all times in a position to defend their principles against all comers. In fact, to their able and aggressive Catholic Press they owe it more than to anything else that from being treated as the pariahs of their own country, as in former days, they are now being respected and even looked up to by their most powerful opponents.

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The London *Tablet*, of September 4, reprints a statement of Cardinal Moran, which originally appeared in the Sydney *Catholic Press*, giving the Cardinal's views on the causes of Newman's failure in the management of the Catholic University in Ireland. Preference for English men and methods indicates on Newman's part a lack of knowledge of Irish character and history, and a consequent lack of sympathy with them.

LITERATURE

Mexico. By G. REGINALD ENOCK. New York: Charles Scribner's Sons.

A kindly interest in the Mexican Republic and a sympathetic concern in its aspirations for a noble place among the nations seem to exert a good influence over the writer's pen. One hundred pages, less florid than Prescott's, tell us what is known of the nations, tribes and tongues under the sceptre of Montezuma, lead us through the uncertain days of the Conquest, introduce us to the viceroys, and place us on the threshold of Mexican independence. Mexico begins with Hidalgo's cry for liberty.

There are a few flings at "priestly aggression and antagonism," for such seem to be an essential feature of a book about Catholics, written by a non-Catholic.

The inhumanity of the Spaniards towards the Indians is adverted to; and yet our author fails to make clear how, with excessive labor, cruel treatment and wretched death as their portion under the Spanish domination, the Indians have always outnumbered the whites, as they do to-day, two to one, and those of mixed blood are as numerous as the Indians. The language that Cortez heard in the City of Mexico is now spoken in its streets and squares. The floating gardens, so wonderful in his eyes, still supply vegetables and fruits; and the children of those who then offered them for sale in the public market, come in to-day from their villages on the same errand. Among themselves they converse in the same tongue that Marina translated for Cortez. Strange that the bloodthirsty Spaniards, with all their murderous instincts, should have left, after three centuries of absolute sway, a country peopled by Indians; while, under the benevolent and philanthropic rule of the Anglo-Saxon, so many tribes have completely disappeared and the survivors of all the rest have dwindled to a wretched handful. In our country two centuries have wrought this change.

The chapters on the development of Mexico's natural resources and commerce explain and justify the cry heard there of late years, "Mexico for the Mexicans." American, English, German and French enterprise has sent out pushing, energetic men to effect a new conquest, not indeed in the political field, but, nevertheless, a true conquest, the result of which is to take the kernel of the mining, agricultural, and commercial industries and leave to the Mexicans the cracked and empty shell.

The inborn refinement and princely hospitality of a Mexican of any standing show the traditions and dignity of a Spanish grandee. Commercialism is not his defect. Had he more of it he would be richer, and his foreign friends would be poorer. He recognizes social distinctions, but he is a stranger to race hatred. Men of mixed blood or of unadulterated Indian blood have worked shoulder to shoulder with pure whites for the advancement of the nation, and have sat side by side in the highest councils of Church and State. Archbishop Sanchez Alarcón de la Barca was of mixed blood; President Diaz is proud of his Misteca Indian ancestry on his mother's side; Juarez was a full-blooded Indian. The author says truly that there is now in Mexico an intensely feverish desire to be considered "progressive" and "highly civilized." But, too often, the Mexican's desire is gratified by his shaking the tree while the alert foreigner busily picks up the plums, or catches them as they fall.

The neglect suffered at the hands of the mother country during the last half century of Spanish domination, and the disasters brought on Mexico by another half century of misrule and chronic revolution may well explain the rather extraordinary terms in which the people now speak of their

President, of his administration, and of their national hopes. It is the joy that follows escape from a wreck.

When King Kalakaua of Hawaii visited San Francisco some twenty years ago, it was rather broadly hinted to him that a union of his country and ours seemed highly desirable. The King, who was keen-witted enough, promptly blurted out that he was ready to annex the United States as soon as our people signified their willingness. Some Americans, whose knowledge of Mexico seems to have been derived from Marco Polo's Travels, affect to see in that country a great realm to be conquered, not by force of arms, but by Yankee pluck and progress. Let them learn from Mr. Enock's book that, while not a little remains to be accomplished in Mexico, there is at their doors a civilization from which they may learn much, not in the way of a greed which pants after all things material, but in the way of domestic life, the amenities of social intercourse, and a keen interest in their country as such. It may be said with truth that even after the long years of peace and progress that have been the crowning glory of the administration of Don Porfirio Diaz, the Mexican republic has hardly settled down to a steady gait of improvement. If domestic tranquillity continue we may confidently look for the abrogation of certain laws and the modification of others, so that, with fairness toward all her citizens, Mexico may advance to that place among the nations to which her position, her natural resources, and her people warrant her to lay claim.

The Holy Eucharist and Frequent and Daily Communion, by VERY REV. C. J. O'CONNELL. New York: Benziger Brothers.

The Very Rev. Dean O'Connell, of Bardstown, Ky., already known by his writings on Christian Education and by his "History of Loretto," is the author of the little book written in full accord with the intent of our Holy Father to "draw all to Christ," through the re-establishment of the practice of earlier Christian days of frequent and even daily Communion. It is strictly a devotional treatise, although the piety of its winsome leading of men to partake often of the banquet of the King is no mere sentimental insistence, based as it is rather on the strong practical teaching of the theology of the Blessed Eucharist. Its accurate explanation of Our Lord's Real Presence in the Holy Eucharist, of the significance of his bloody sacrifice upon the cross, and its perpetuation in the unbloody offering of the Mass, will surely win the author's purpose to encourage men to approach Him in the Sacrament of the Altar.

A Munich enterprise similar to the London Catholic Truth Society publications, is the series "Glaube und Wissen" (Faith and Knowledge), booklets. The two latest issues are on the much mooted question of the origin of life, "Materie und Leben," (Matter and Life), explains the essential difference between animate and inanimate beings, dwelling especially on the qualities and perfections which are observed in the latter and drawing conclusions as to their organic constitution and the essential parts of their substance. It is written in a popular vein and reliable authorities, especially non-Catholics, are quoted throughout. The other booklet, "God and Life," treats of the impossibility of living matter ever being generated from the inanimate, and infers the existence of a personal God. It takes its material especially from two works of Johannes Reinke, the famous German biologist, a non-Catholic, and "Die moderne Biologie und die Entwicklungstheorie," by Father Erich Wasmann, S.J. The following are among the titles of other booklets and indicate the character of the series: "Confession: its Necessity and History," "Conscience and the Liberty of Conscience," "Capitalism, Socialism, Christianity," "The Syllabus," "The Middle Ages."

The Mistaken Master Not Mistaken.
REV. M. J. MURPHY, S.T.B., O.S.A.

Mr. Harold Bolce's statement in the August *Cosmopolitan* that a professor of philosophy in the University of Michigan had referred to the "mistakes of Jesus" and given what he called an instance in naming the wrong high priest, has promptly brought forth from Father Murphy a catechetical instruction for the enlightenment of that certain "professor." Will the light enlighten? At mid-day, when the sky is cloudless, one may bandage his eyes and protest that the sun is not out. Some prefer darkness to light. Father Murphy shows that, to say the least, the professor's candle needs the snuffers, for it has not been bright enough to keep him from saddling on others his own mistakes in reading the Bible. After swallowing one of that professor's lectures, an emetic seems to be indicated. Ought Catholic students to be where blasphemous ignorance is dished up as deep thought?

The Errors of Mind Healing. By
REINHOLD WILLMAN, M. D. St. Joseph,
Mo.: The Advocate Publishing Co.

After an introductory chapter on "The Physician in Ancient History," Dr. Reinhold devotes ten chapters to an examination of as many classes of sick and ailing who were healed by our Divine Lord. He then discusses Suggestive Therapeutics, Hypnotism, Spiritual Healing, and similar terms, with which the last thirty years have made us so familiar. Quoting from Christian Science text-books and commenting on the doctrine they teach and the principles they propagate, he pays his respects to Mrs. Eddy and her followers in a way that should impress all who have not obstinately hoodwinked themselves.

After reverently depicting what was done by Our Saviour in the exercise of His Divine power, and drawing a sharp contrast between His prodigies and the feats of Faith Healers, he draws the logical conclusion that, though mind has much influence over the organs of the body, "suggestion" and the like can restore no destroyed tissues, can heal no lesion of them. Briefly, if you are depressed or jealous or angry or frightened, your body will be affected and a latter-day "healer" may relieve you,—for a small consideration. But his (or her) "suggestion" is as powerless over tubercle bacilli as it would be over the murderer's bullet in your vitals. The Church has always had to combat superstition, of which "mind healing" is one of the varieties. It was Edmund Burke who declared that real religion is the best cure for all manners of superstition.

Manual del Catequista. LA SOCIEDAD
BIBLIOGRÁFICA. St. Louis: B. Herder.

In this Spanish book bearing the imprimatur of the Archbishop of Santiago, Chile, the inexperienced catechist is taught what he ought to be, and how he ought to secure attendance, preserve order, and impart instruction. He is particularly warned against making rash or ill-founded assertions which while disheartening his young hearers, do not reform them. "The idle and the disobedient will be eternally lost" is a statement, for example, which he is not to give out bluntly without the needed explanation. Some big-hearted and clear-headed confessor of children must have penned those counsels. Besides the catechism proper, there is a store of rhymed couplets, each conveying a moral lesson, which the young and the unlettered can easily learn and remember. The book also contains a collection of popular hymns. Those who have heard congregational singing as commonly practised in Mexican chapels know how it helps to hold the attention and excite the devotion of young and old alike.

The Mass in the Infant Church. By the
REV. GARRET PIERCE. Dublin: M. H. Gill
& Co. New York: Benziger Bros.
Price 3/6.

This little work was presented at Maynooth as its author's thesis for the Doctorate in Theology. It is an answer to three questions: Was the doctrine of the Mass unknown down to St. Cyprian's time, as Harnack supposes? Was the Sacrifice of the Apostolic Church that of the Church to-day: or was it nothing more than the Eucharistic prayer, as Wieland of Dillingen grants to Protestants? Is the Mass a real offering of the Body and Blood of Christ; or is it only representation, rather of the last supper than of the sacrifice of Calvary, effected by the eating and drinking of the sacred species, as Renz holds? Of course the author answers these questions in the orthodox sense. He blames very properly those who following modern fashions, reject the discipline of the secret in explaining obscurities of expression in the earlier Fathers, and solve every difficulty by supposing in these real obscurity of ideas. Perhaps he might have availed himself more of that solid argument in discussing the Epiclesis and the question as to how, according to the Fathers of the first ages, the transubstantiation was effected. Thus he could have granted to them the doctrine of Bessarion, Benedict XIV and St. John Chrysostom (*De Sacerdot lib. iii, 24. ad fin.*) and avoided acknowledging in even a few of them some indefinite and inexact ideas.

Reviews and Magazines

In the September *Catholic World* the place of honor is given to the Rev. Dr. Francis P. Duffy's article, "President Eliot Among the Prophets." The retiring president's so-called religion is set before us as a neutral-tinted residue after much paring and scraping. There has always been such a "religion"; there always will be, for some minds will reject now this, now that principle, until they finally focus on a remainder so inert that it antagonizes nothing and excites to nothing. There they stop. A colorless, watery jumble will serve as a "religion" for him who wants none; but the religion of the future will be the religion of the present and of the past.

The Rev. W. H. Kent, O.S.C., treating of "Scholastic Criticism and Apologetics," reads us a timely lesson on the forbearance that should be shown those who have failed through fallible judgment rather than through perversity. Let it be left to the barnyard conqueror to strut and flap his wings, and crow over the discomfiture of his opponent.

A thought-provoking theme is that of the Rev. Dr. John A. Ryan, "The Church and the Workingman." In the writer's opinion the defection of large numbers from the Church in various European countries would have been very much smaller, "had the clergy, bishops and priests, realized the significance, extent and vitality of modern democracy, economic and political, and if they had done their best to permeate it with the Christian principles of social justice."

While he emphasizes the fact that the mission of the Church is primarily to prepare her children for eternity, he shows the urgent need for both social teaching and social works by our American clergy. "Unless the clergy shall be able and willing to understand, appreciate, and sympathetically direct the aspirations of economic democracy, it will inevitably become more and more unchristian, and pervert all too rapidly a larger and larger proportion of our Catholic population."

"Did the Church Burn Joan of Arc?" This question receives an answer thorough and opportune from J. H. Le Breton Girdlestone. Crimes of Catholics, even ecclesiastics, are not to be saddled upon the Church when such Catholics, imbued with a spirit of schismatical insubordination, usurp authority and defy the canons of the Church. Joan belongs not to a party which blasphemes her faith, denies her God, scoffs at the ideal which dominated her life. She belongs to us, because she belonged to the great family of believers up to the very moment of her death. Painters may represent at her funeral pyre the purple of a bishop, the red of a cardinal, but not the white robe of the Vicar of Christ to whom

she appealed. Men bent on defamation and murder would not entertain her appeal. Her blood is on their heads.

Salvatore Cortesi makes an interesting contribution to the September number of *The Metropolitan Magazine* on "Diplomatic Relations Between America and the Vatican." The title, however, is misleading. By "America" he means the United States, and by "the Vatican," not the Papal government as an historic diplomatic entity, but the existing administration of the Church territorially dominated from the Quirinal. He makes no mention of the fact recently demonstrated in AMERICA that formal diplomatic relations between the United States and the States of the Church were maintained up to the spoliation of the temporal power by Victor Emmanuel. He explains the relations between the Vatican and the Quirinal, and the difficulty the powers have to keep up their diplomatic status harmoniously with both. That it would be greatly to the advantage of the United States to communicate directly with the Pope and his Secretary of State, and not to be obliged to depend on indirect and underground intercourse, he shows very clearly. The mission of Mr. Taft to Rome in 1902, in regard to the issues in the Philippines, he cites as an instance where the envoy of the United States had the plenary powers of an ambassador with his instructions couched in "both the language and the substance of diplomatic intercourse between Power and Power," though not formally recognized as such. He notes, also that Mr. Taft, during his stay in Rome, accepted such an interpretation, although the government at Washington disavowed the diplomatic essence of his mission. Of the other articles in the magazine John Bigelow's "Retrospections of a Busy Life"; "An Englishman's View of the Czar of Russia," and Margaret Cowperthwait's "The Robert Fulton Myth" are the most entertaining.

The *Nineteenth Century* had the reputation of being a heavy, dull but, perhaps for that reason, respectable magazine. There is one article in the September number which no high-toned periodical would admit, and another which could only find appropriate setting in a bigoted proselytizing sheet. "His Parochial Majesty" is a bitter and vicious lampoon on the Irish priesthood. Its animus can be gathered from the fact that Confession is represented as the instrument by which "the innocent child is transformed into a moral and mental invalid," and the whole people into "human machines," who are mere pawns in the hands of their grasping sacerdotal tyrants. There is a series of lurid generalizations but only two specified charges, one that some convent children

died of typhoid and blood-poisoning, and the other that Rev. T. Finlay, S. J., gets the profits accruing from his books. The writer signs himself P. D. Kenny, but his diatribes are usually signed "Pat." He says: "I am writing about the facts of my own life and the evils inflicted on me in the name of morality." It may be well for the general reader to know that "Pat" had to leave his native parish in Connaught because he was accused of a serious transgression which entails social ostracism in Ireland. The priest who had helped to educate him declined to sustain him against the righteous indignation of the people; hence his virulent slanders on priest and people, in a magazine where renegades can find a market.

"The Book of Lismore" is made the occasion of flippant scepticism and vulgar sneers at matters of Catholic belief and practice, a method which is alien to the subject but evidently suited to *Nineteenth Century* ethics.

In its issue for August, *Sociale Kultur* reviews the recent sociological contributions on unemployment in several countries, and the measures taken to remedy its consequences by private and public methods. For England the series of publications is headed by W. H. Beveridge's "Unemployment: a Problem of Industry." Mainly a study from original sources, in which the author is as free from utopianism as from prejudice, and he knows foreign conditions perfectly. The Reports of the Poor Law Commission and similar publications represent literature which perhaps no other government is able to duplicate. As to actual measures, the work houses, which hitherto were considered the keystone of British relief work are to be completely remodeled. The invalids, tramps and good-for-nothings, as well as the deserving unfortunates and able workers will each have their own separate home and treatment according to their character. A network of employment bureaus, the undertaking of useful public works, especially reforestation, and laws enforcing in times of industrial depression a restriction of working hours rather than wholesale dismissals are other features of state assistance.

In Holland the government has so far done nothing for the relief of the unemployed, though in the speeches delivered during a three days' parliamentary debate, much valuable material was recorded. The municipalities have at last begun to imitate the example of the Belgians, and strange to say they are more bureaucratic and timid and less large minded than their southern neighbors. The Diamond Workers' Union, which counts 10,000 members, has introduced an insurance against unemployment, but will not pay any benefits before the expiration of six weeks of idleness. In Italy

the principal work is Livio Marchetti's "Sistema di difesa contra la disoccupazione." The government has so far done very little, but the Società Umanitaria with its slender means has begun to cover Italy with a network of homes, employment offices and insurance agencies. In Italy the emigration goes a long way to stop periods of industrial depression—at the cost of other countries. Icebound Finland, though the political situation is in the foreground of public interest, has forgotten none of the great social problems. The public is regularly informed about the status of the employment bureaus. In 1903 the city of Helsingfors tried an entirely new departure. The unemployed were given loans of money instead of relief. Very few, however, paid the money. The article touches upon several other countries and winds up by saying that America seems to ignore almost completely the European institutions. The Dutch, on the contrary, ask in all their discussions again and again whether there is not in foreign countries something which would offer the solution of their own domestic problems.

In its issue of August 27, *The Church Times* of London says that Mr. Harold Cox often uses excellent premises and arrives at strangely different conclusions. The occasion of the remark is Mr. Cox's argument in favor of admitting the colored races into the South African Parliament. According to *The Church Times* Mr. Cox's conclusion from which it dissents is that civilization ought to include in its machinery the vital elements that have made religion: a premise of which it approves, is that the exclusion of the colored race would have excluded the founder of every great religion in the world. We are aware that the particular school of Anglicanism represented by *The Church Times* holds the field of logic to the exclusion of all other Christians, especially of Romanists. It knows then that there must be another premise to the argument it represents to be Mr. Cox's; it probably approves of it also, for does it not say that Mr. Cox often uses excellent premises? Would the editor be so good as to tell us whether the premise he quotes is the major or the minor? If the latter, what is the major, by means of which he passes to the conclusion? If the former, what is the minor that leads one to the conclusion? When we consider the end Mr. Cox had in view, it seems to our weak intelligence that what *The Church Times* calls the conclusion, Mr. Cox would call his major premise. He would call the second proposition his minor premise; and his conclusion would be: therefore the colored races should be admitted into the South African Parliament. We do not altogether admire the syllogism. It evidently contains more terms than the traditional

three, in favor of which, not being modernists, we have an inveterate prejudice. Nevertheless, we think our arrangement of Mr. Cox's argument sounds more logical than that of *The Church Times*. Still we may be wrong. If so, we are ready to learn if the Editor will kindly set us right.

We are astonished to find *The Church Times*, which pretends to be staunchly Catholic, affirming that civilization ought not to include religion. We recover ourselves, however, when we learn that according to its notions, the inclusion of religion in civilization means a modicum of preaching the Gospel to the heathen, joined with an earnest recommendation to imitate, as far as their feebleness allows, English constitutional theories. It is hard to comprehend how one can imitate a theory. Did the Editor ever try to imitate the theory of the transmission of light, or that of Anglican continuity? Perhaps he means English constitutional methods. Assuming that he does so, if we granted his definitions, we should have to admit that he is right in saying that civilization as civilization has nothing to do with religion. But we, thank God, have another idea of civilization, and therefore we hold that it has a great deal to do with religion, though this does not mean, as *The Church Times* would have it, the extension of Christianity by political methods.

Why are there so many railway accidents? "Are there so many?" one will ask in return. As a matter of fact, how few out of the thousands of millions carried each year by the railways ever even see a real accident. It does not, therefore, follow that there are none. "So many" is a relative expression, and in our daily speech is a short and easy way of expressing, "more than there ought to be." Moreover, "There be land-rats and water-rats," says Shylock; and there are passenger trains and freight trains, and, besides, there is car-switching going on day and night in the great railway yards. The companies very properly take a particular care of their passengers. The accidents, as statistics show, occur in the other branches, especially in the freight train service, of which the public know next to nothing.

As long as men are capable of mistaking, so long will there be railway accidents. The practical question then is, whether they have been reduced to a minimum? Both the officers and the men of the companies answer in the negative. Who are responsible for the excess? Some officials say the labor organizations, which take control away from the proper persons, and the agreements that the companies are forced to make with their men, who become on shore each the counterpart of the sea-lawyer in the fore-castle. The men not only deny this, but also maintain that their

unions really help those whose business it is to see that trains go and come in safety. *The Atlantic Monthly* for September has a discussion of the matter. William J. Cunningham defends the views of the Railway Brotherhoods: James O. Fagan takes the other side. The former makes out a probable case. The latter is handicapped by his admission that, with the greater number of railway managers against him, he expresses the ideas principally of the Pennsylvania Railway. Neither is altogether convincing. Both use, or rather abuse, the argument by induction, for in neither case is the series of examples cited adequate; those of Mr. Cunningham showing the best side of the unions, those of Mr. Fagan their worst. In his *a priori* argument against the weakening of the authority of the responsible managers, Mr. Fagan seems to have the best of it; while Mr. Cunningham appears to show *a posteriori* that the organizing of the men need not bring about in practice the evils his opponent apprehends. As Mr. Fagan undertakes to prove a positive thesis, while Mr. Cunningham seems committed only to disprove it, his task is the harder of the two. The reader will probably agree with Mr. Willard, Second Vice-president of the Chicago, Burlington and Quincy Railway, quoted by Mr. Fagan, in thinking that, under the circumstances, the specific signed agreement between managers and men gives the best working arrangement, and will hold that the reduction of accidents is to be sought in its provisions and modifications, and in the calling to strict account by the courts of those who, by their negligence, become responsible for disaster.

In the same magazine Dr. George Hodges, of the Episcopal Theological School, Cambridge, discusses the Ingersoll Lectures on "Immortality in Man," that have been given in the University since their foundation some years ago. He tells us that the mind of their founder, George Goldthwait Ingersoll, was to establish these lectures on a plan similar to that of the Dudleian Foundation; and that he provided for entire freedom of discussion. Dr. Hodges must be familiar with the deed of trust, and may have drawn his statements from its terms. However this may be, he does not mention this document, but seems rather to deduce his assertions from the facts that Dudley determined the manner of treating the prescribed theme and the specific conclusions to be reached, and that Mr. Ingersoll did not. In concluding that because the latter did not bind his lectures as strictly as did the former, he did not expect their lectures to be a series of Easter sermons, Dr. Hodges probably argues legitimately: in concluding that he provides for such freedom of discussion as would leave them free to affirm or deny man's immortality, Dr. Hodges seems to go wide of his

premises. And, indeed, how can one reconcile in the founder the granting of such license, with the intention to establish a lectureship similar to the Dudleian. The mere determination of the subject seems hardly sufficient to affect a similarity. According to the terms of the trust, which Dr. Hodges now appeals to, the lecturers need not belong to any one denomination nor to any one profession; they may be clergymen or laymen. The founder provides for the utmost breadth of choice consistent with the scope of the lectures. A Catholic might be chosen, or a Protestant, or a Jew; a lawyer, or a merchant, or a man of letters, no less than a clergyman. As a matter of fact as liberal an interpretation of the will of the founder has been used in their choice as in the determination of the lectures, but in a contrary sense. Eleven lecturers have been heard, almost all professors. Dr. Hodges mentions two clergymen, both Unitarians. Harvard has heard physicists telling it what it already knew, that from physics nothing can be learned of immortality. It has heard Professor James telling them in his own breezy manner, inexact as to both ideas and style, that immortality is possible. It has learned from Professor Wheeler what, in his opinion, the Greeks thought of it; and from Dr. Bigelow the view of the modern Hindoo. It has heard what Unitarianism thinks of it. Would it not be in accordance with the mind of the founder to widen the circle and invite some Episcopalian lawyer to weigh the evidence of all ages; some Evangelical man of letters to give the testimony of the books; some Catholic doctor to explain the philosophical teaching of the Church? Perhaps Harvard might be loth to appoint a Catholic. If such be the case, we would recommend the invitation of Gilbert K. Chesterton to give the Ingersoll Lectures next year.

This number of *The Atlantic* has also one of Father Tabb's jewels, "My Portion." It would be excellent, were it by any other; but it is not of Father Tabb's purest water. But even Nature does not give only such.

The first chapter of Booker T. Washington's "Story of the Negro," in *The Outlook* of September 4, deals chiefly with the present condition of the African Negro, who, he contends, has attained a much higher civilization than is generally believed. The evidence of white travelers is introduced to show that agriculture, trade, the mechanical arts and even wood carving and sculpture flourish among many aboriginal tribes. But the average white man, taking his own civilization as a standard, is incapable of appraising rightly the qualities of other races, least of all the negro, who is most widely separated from him physically. "Those who know the negro best have been kindest in their judgments.

ECCLESIASTICAL NEWS

—The great German Catholic Congress at Breslau, which began on August 29, identified itself specially with the cause of labor. There were 26,000 workingmen in the procession, on the opening day, who marched with their banners and insignia to the Cathedral where the Prince Bishop, the venerable Cardinal Kopp, reviewed them. He then went to the hall where the congress met and delivered a stirring address. "God Bless Honorable Labor! that," said his Eminence, "is your motto, and with it I bid you welcome to-day. Labor is honorable for by labor does man give the zest of enjoyment to his life. Labor is a duty for all men, but it is the labor of the brawny hand which, in particular, attracts the attention of the world in our day. The labor of the brawny hand has been more and more successful in gaining the world's recognition. It must be taken into account in dealing with the great problem which the human race has to solve, and it has accordingly attained an honorable dignity amongst men." The Cardinal went on to tell of the joy he felt at witnessing the workers' display. His heart had been moved within him as he looked upon those marching thousands, and he congratulated them on allying the love of religion with desire for the improvement of the conditions under which they earned their bread.

At the formal session of the congress Count Ballestrem, the former President of the Reichstag, was chosen as Honorary President, and Herr Herold, a local property owner, as Acting President.

Cardinal Kopp, who addressed the meeting, warmly welcomed the delegates to Breslau, and apropos of the ban on the Polish language, made the following bold remark: "There is one thing I desire, and that is that the sentiments of the Polish Catholics of the diocese should not only be expressed, as they have been, in the procession, but also in speeches delivered in their mother tongue." This declaration of the Cardinal's wish was received with cheers.

The usual messages of homage were despatched by telegraph to the Pope and the Emperor. In reply to an address from the local committee the Holy Father sent a letter in which he expressed his hearty appreciation of the zeal of the German Catholics for the welfare of the Church. The Emperor in his reply said: "The expressions of loyalty and respect sent me by the Congress of German Catholics has rejoiced me greatly, and I thank the Congress for this manifestation of its patriotic sentiments."

Papers were read during the congress by Dr. Bell, of Esseen-Ruhr, on "The Duty of

German Catholics in the Social and Industrial Domain"; Dr. Herschel, of Breslau, on "The Association of St. Boniface"; Dr. Faulhaber, of Strasburg, on "The Woman Question"; Father Capitz, on "Temperance"; Prince Lowenstein-Wertheim, on "Missions"; Professor Meyers, of Luxemburg, on "Charity" Dr. Marx, of Düsseldorf, on "The Education Question"; Dr. Mumbauer, of Rome, on "Literature"; Dr. Rumpf, of Munich, on "Christian Art"; Mgr. Schädler, of Bamberg, on "The Papacy and Pius X"; and Dr. de Witt, of Cologne, on "The Press."

—At the thirty-fifth annual convention of the Catholic Young Men's National Union, held in Boston, September 6, 7, it was voted to consolidate the organization with the Young Men's Institute, a western society of Catholic young men with similar objects, and to affiliate with the American Federation of Catholic societies. For the place of meeting next year Cliffhaven, N. Y. was chosen. The Rev. Edward F. Quirk, of Newark, N. J., was chosen spiritual director, and W. C. Sullivan of Washington was elected president.

Reports showed that the membership of the union has increased by 50 per cent. during the past year, and that the organization is in a prosperous condition financially.

The resolutions recommended that every effort be made to decry Socialism as a menace to society; indorse and praise Catholic schools and urge that every delegate should do his best to obtain recognition from the state for the parochial school. Yellow journalism and immoral plays were deprecated. An appeal was made to every delegate to do all in his power to suppress both by not patronizing them. Greater support for the Catholic press was urged.

—Advices from Ireland indicate that the remarkable celebration of the silver jubilee of the Most Rev. Archbishop Healy, on August 31, was creditable to his Grace of Tuam and his people. Delegates from all parts of the archdiocese paid tribute not only to his religious, literary and educational work, his encouragement of Irish industries, establishment of Gaelic schools and general promotion of the Irish language movement, but particularly to the independence with which he had been wont to speak his mind regardless of popularity. Dr. Healy said he was glad to have the support of his people, though he had not been always able to fit himself into the popular mould. In all he had wrought or written he had no purpose in view but "the glory of God and the honor of Erin." The ownership of the land by the people would enable them to produce more, live better and support a larger population.

Previous backwardness was due, not as Sir Horace Plunket charged, to the faults of the people, but to insecurity of tenure and liability to increased rentals on their own improvements. Once the land is their own, they will make the most of it. They will win Home Rule also by proving themselves worthy of it. The Galway County Council has worked Local Government with conspicuous success without bribery, intolerance or strife. This had made their right to national self-government undeniable and, he thought, sure of realization. Dr. Healy is distinguished as an archaeologist, historian and Gaelic scholar. His principal works are "Ireland's Ancient Schools and Scholars," "Life of St. Patrick" and "Centenary History of Mayo." To commemorate the jubilee the Irish Catholic Truth Society will publish a book of Dr. Healy's hitherto uncollected papers and addresses.

—A feature of mission work among Catholics recently introduced by the Paulist Fathers in their missions on the Pacific Coast cannot but be productive of the happiest results in the spread of practical religious effort. This is the establishment, in those parishes in which the missionaries have labored, of the People's Eucharistic League. His Holiness Pius X, has been urgent of late with the hierarchy that there be organized branches of this league in every parish, and that efforts be put forth by churches in all the business districts of large cities to draw men away from the cares of the world for a brief season each day to adore their Sacramental Lord. In line with the intention of the Holy Father, the members entering the branches of the League instituted by the Paulist missionaries, pledge themselves to frequent Communion, daily when possible. Each member devotes an hour every month to continuous adoration of the Blessed Sacrament, the schedule being so arranged that this forms a perpetual adoration.

—The opening of the First Plenary Council of Canada will take place at Quebec, in the basilica of Notre Dame, on Sunday, September 19.

—The most successful of its eighteen annual sessions closed at the Catholic Summer School on September 10. During the appropriate exercises of the closing the president, Right Rev. Mgr. D. J. McMahon, reviewed the interesting and notable incidents of the session, and announced that the commission which was in charge of the Champlain celebration will erect a heroic statue of Samuel de Champlain on the bluff overlooking the lake and the Summer School grounds. The cost of the monument will be about \$50,000.

SOCIOLOGY

The question is often asked, not by Catholics alone, but quite as often by non-Catholics, how does it happen that the active and efficacious work of the Catholic Church is quietly, not to say studiously, ignored by so many writers on social developments today. The question has a curious exemplification in the current *American Magazine*. Roy Stannard Baker, it is commonly believed, prides himself on the impartial objectivity of his social studies so frequently appearing in recent magazine literature, and his authority as a student of contemporaneous social problems is largely due to the accepted opinion that he endeavors to be studiously fair in all his utterances.

The opinion is rather shaken when one reads his latest paper in the *American Magazine* for September. After what he terms "no hasty or sweeping generalization," but one based on the examination for a series of years of the reports of almost any church or denomination in this country, Mr. Baker formulates his notions on the "Faith and the Unchurched." Modernism among the Roman Catholics, he claims, the Reform Movement among the Jews, the "higher criticism" in all the churches, have been tearing down old structures of belief and tentatively offering new. "Two general lines of growth," he affirms, "are clearly distinguishable. The first is toward new expressions of religious belief; the second is toward new forms of social and ethical activity." And then with no other argument than his unsupported word in proof of this tremendous change at work among us, he writes a gloomy panegyric of the series of experiments the "Unchurched" are making in the new religion of the Brotherhood of Men. With little thought of the hereafter "the new faith of the unchurched is a faith in people, in the coming of the kingdom of heaven on earth," and its external vital expression is the social-centre work for the material uplift of the poor and the lowly. The growing conviction that not only professional pauperism, but unwholesome poverty as well may be obliterated has almost come to be its fundamental article of faith.

One does not like to hint that Mr. Baker may be merely advertising the Hudson Guild of New York, but surely if his assertions regarding the social activities and the religious life among denominational churches be as gratuitous as is his implied criticism of Catholic religious and charitable work some such opinion of his paper is quite permissible. So fair a witness as the recently published statistics of the census bureau might have informed him that Catholics are quite as true to their formal faith as ever; that almost an equal per-

centage of men as of women openly profess that faith and live up to its required practices; that these Catholics have not grown lukewarm in their material giving to support their church and its schools and charities, but that they cordially and voluntarily contribute what is required to sustain and to promote and to spread its vast interests; that, while they can never accept the absurd fallacy that poverty in its unwholesomeness can be obliterated as long as human nature is as it is, they nevertheless are doing their full share as churchmen to soften and mitigate the countless ills which poverty entails—doing this, too, with no thought of destroying in the life of the poor the never-ceasing solace which the thought of the hereafter and the comforts of sturdy religious faith assure. So fair a witness, too, as unbiased observation would make known to him that Modernism has about as much influence among Catholics generally to-day as the memory of the Lost Cause has upon the reconstructed Southerner.

But what is most to be deplored in Mr. Baker's paper is his "sinning through defect." Surely one who claims to be a fair and honorable student of social development in New York and other cities ought not to ignore the splendid work achieved along the lines he praises so highly, by the St. Vincent de Paul Society, the Ozanam Club and kindred organizations among Catholics.

One would not like to believe that he has no sense of their efficient service in the uplift of the poor and lowly, simply because he recognizes that they deem it entirely feasible to keep the thought of God and the old, old faith strongly in evidence in the charity they exercise among men.

The electric street car system of Vienna is owned by the city, having been municipalized by the present mayor, Dr. Lueger. The report of the last year, which has just appeared, shows it to be in a very flourishing condition. It is not run for the purpose of making money. Yet after deduction of the expenses and interest on the capital a surplus of two and a half million kronen was transferred to the city treasury. It is gratifying to note that in spite of a very large increase of the passenger traffic the number of accidents has decreased from 1367, of the previous year, to 913. The administration grants reduced fares to all those who board the cars before eight o'clock in the morning, that being the beginning of business and school hours. A close examination of this case of municipal ownership might prove interesting to students of economics.

PULPIT, PRESS AND PLATFORM

The *Montreal Star*, of August 31, contained the following:

"The Academy will most certainly be placed under the ban, if, in the opinion of honest and good-living citizens of the city, the performance which opens there on Monday next is of an immoral character, or detrimental to the moral character of those over whom I have control." Such was the declaration of Archbishop Bruchesi to a representative of the *Star*, in connection with the visit to Montreal of a well known dancer.

"The dances as advertised have caused me no little uneasiness owing to the fact that such performances are entirely new in this city and I am at a loss to know just of what form they may be," he continued. "The impression seems to have got about that I am placing the ban on books, papers and plays in a wholesale manner. This is so to a certain extent, but I will never forbid the patronage of a book, paper or play which is in any way beneficial to the advancement of art or literature, or which is of an innocent nature."

"Are you opposed to the theatre generally?"

"Most emphatically, no," said the Archbishop, "but I consider the Bishop of a diocese is in the same position as a parent, in as much as if that parent became aware of a book, a theatre, or a companion which in his opinion was detrimental to the moral character of his children, he, if he be a good-living and conscientious citizen, will forbid it just as quickly as he would forbid that child taking poison; and I consider it my duty to ban a play if, in the opinion of fair minded, good-living citizens, that play is of an immoral character."

"The management of the different theatres understand just what my action has been and will be in the future regarding matters of this kind, and with the assurance of the management that all objectionable features will be removed, if there are any objectionable features, I anticipate very little trouble from this source."

"Citizenship, Its Dignity and Responsibility," was the subject of a paper read by George A. Williams, a delegate from Philadelphia to the convention of Catholic Young Men's National Union assembled last week in Boston. In considering the religious duties of the American citizen, the speaker said the entire administration of government and justice is based upon Christian religion; it becomes, therefore, the duty of the citizen to select and practise such form of the Christian religion as his conscience may direct. He should consider the practice of his religion an inviolable ob-

ligation. "Let the supposition be made," he said, "that all sense of religion was done away with by universal atheism, the consequence would be a scene of anarchy and utter destruction of all rights of man in honor, liberty, and even life. The crisis of the Government would come with the overthrow of religion. It will be a dark day for America when agnosticism and materialism are preached throughout the land; when man is told that he is but a piece of mechanism, having no responsibility and no hope. Religion alone can save that day. The citizen who refuses to pay open and consistent respect to religion is acting as the worst enemy of the public good. He is the willing patron of a course which, if it be suffered to prevail, must bring the nation and himself to ruin. Fortunately for America, the instinct of religion lies deep in the hearts of her citizens. Americans will never believe that an infinite God does not rule the universe; that the soul of man is not spiritual and immortal. They will never permit the Sabbath to be stricken from the calendar, or that the music of the church bell shall cease its divine inspiration."

At the same convention Professor J. C. Monaghan in his address on Socialism had a striking passage on the presence of Catholic colors in the American flag. "The flag of this land," he said, "is our flag. It symbolizes a promise. The world's first flag was one of stripes, the rainbow; it told the world that water was never to be used for its destruction. The second great flag was Israel's flag, a cloud in the day, a fiery pillar in the night. The next was the glittering cross held aloft by the angels with the words 'In Hoc Signo Vincas,' around it. 'The next great banner of promise, a world flag, is our flag.'"

After a long interruption, *L'Univers* resumes, on August 17, the series of letters, hitherto unpublished, which were written to pious correspondents by Pius IX, when he was Archbishop of Imola. These letters are an important contribution towards the process of canonization of the Servant of God, and a veritable treatise of lofty spirituality that will be useful especially for religious who have shut themselves up in the cloister in order to attain with greater ease and certainty the summits of Christian perfection. These letters appear opportunely with the official memoir of Mgr. Antonio Cani, postulator of the cause, a memoir which not only gives the grounds on which the application for beatification is based, but will, it is hoped, lead to the publication of other documents bearing on the cause. An appeal is made by *L'Univers* to its readers to contribute for publication

private letters or documents that would aid the process of the canonization of the worthy Pontiff, Pius IX.

PERSONAL

Cardinal Satolli, having recovered from his long illness, has left Rome for France, where he will stay for some time at Avignon.

On August 30, the Right Rev. Mgr. John Provost Motter, V. G., of Bradford, England, celebrated the diamond jubilee of his priesthood, having completed seventy-five years in the ministry.

Mr. John F. Carroll, of New York, has been made a Knight of St. Gregory, military class.

Abbé A. M. Gosselin has been appointed successor to Mgr. Laflamme as superior of the Quebec Laval University. Mgr. Laflamme resigned because of ill-health. The new rector has been professor of Canadian history in the Seminary. In 1906 he published a pamphlet "Notes Sur la Famille Coulon de Villiers," and for a number of years has been at work upon a history of education in Canada, during the French regime, which is soon to be published. Three years ago Abbé Gosselin was appointed by the Government a member of the Canadian Archives Commission.

Capt. Edward O'Meagher Condon, for whom Dublin has been preparing a reception of national proportions, barely escaped the fate of the Manchester Martyrs in 1867, and on that occasion pronounced the words that inspired the national song, "God Save Ireland." Born 1845, in Mitchelstown, County Cork, he came with his family to Cincinnati as a child, served with distinction in the Civil War, became an organizer of the Fenian forces in Cork and later in England, and having been arrested while guarding the retreat of Col. Kelly in 1867, was sentenced to death with Allen, Larkin and O'Brien for the alleged murder of Sergeant Brett. Denying his guilt, he said: "I have nothing to regret or retract. I would be happy to die on the field for my country, but I can die on the scaffold, I hope, as a soldier, a man and a Christian. I can only say, God Save Ireland." Secretary of State Seward appealed twice in vain to the British Cabinet for a respite, which was finally granted on the receipt of a cable backed by the joint action of Senate and House. After spending eleven years in prison, Condon was set free in 1878, on condition that he must not set foot in Ireland for twenty years. For over two decades Capt. Condon has been an inspector of the U. S. Treasury Department. He is a supporter of the Irish Parliamentary

Party, and has returned to Ireland at the invitation of Mr. John Redmond, M. P.

By the death of William Joseph Blundell, in his 59th year, on August 19, who was head of one of the oldest Catholic families in England, his nephew, Francis Blundell, only son of "M. E. Francis," the novelist, (widow of Francis N. Blundell) succeeds to the estates and to the title of "Squire of Crosbie." The Blundells trace descent from Blondel the Minstrel, Richard Coeur de Lion's favorite. The new squire is also a nephew by marriage of Mr. Egerton Castle, the author. He is 28 years of age and will shortly be called to the Bar, having been educated at Stonyhurst, the Birmingham Oratory and at Merton College, Oxford.

EDUCATION.

The *Living Church*, of Milwaukee, follows the settled policy of insisting that for the English-speaking world, Episcopalianism is the only pure brand of Catholicism. This pathetic posturing would be ridiculous if it were not such a high-handed perversion of history. In its issue of August 14, it discussed at great length in both editorial and correspondence columns the fact that "Roman influence forbids the use in our schools of books which are not in accordance with the views of the Roman Church." It tells of a book of "English History Stories" prepared by an Episcopalian, which the publishers are alleged to have mutilated at the behest of the Catholic Church. The Apostolic Mission House questioned the publishers, the Charles E. Merrill Company, of New York, who replied that the book "does not profess to give a continuous outline of history, but is designed for supplementary reading in public schools for whose maintenance citizens of all religious and political faiths are taxed. There are no statements in the book which will not be recognized on all sides as true, but it seems to us that a school reader should avoid the discussion of controverted subjects." Thus does plain common sense meet such objections of the *Living Church* as the following: "Every thing," the writer exclaims, "is left out about the great religious movement and reform in England. The Anglican Reformation appears only as a political change due to the wickedness of Henry VIII. The inference is, of course, that Henry VIII founded the English Church."

The superintendents of the Catholic schools of New York and Brooklyn are preparing a program for the parish school children who are to take part in the educational features of the Hudson-Fulton

celebration on Wednesday, September 29. The children will take part also in the children's festival, which will occur Saturday, October 2.

OBITUARY

John Leonard, for sixty years a resident of Lawrence, Mass., died there on Sept. 7. Three of his sons became priests, and his daughter is a Sister of Notre Dame.

A cable from Rome announces the death on September 5 of the Right Rev. Jorge Bardin, Bishop of Nueva Cáceres, the first native bishop in the Philippine Islands, at the College of the Dominican Fathers in Rome.

The Rev. Daniel Balsi, O. S. F., who has been connected with St. Francis' and St. Anthony's Churches in this city since 1870, died on September 10. He was born in 1842 at Toffia, Italy, and was ordained in 1866. He came here four years later.

Rev. Dennis D. Leyden, C. M., well known in the communities both East and West in which the Fathers of the Mission labor, died on August 21, at Perryville, Mo. He was born in Quebec in 1832, spent his boyhood in Detroit, and was ordained in 1857.

The Very Rev. Louis M. Miller, Provincial of the Franciscan Fathers, died on September 10, at Syracuse, N. Y. He was born in Obrigheim Baden, Germany, May 9, 1851, and went to Utica with his parents at the age of 3. In 1876 he was graduated from the University of Innsbruck, Austria, and upon his return was made head of the Franciscan House at Trenton.

The Very Rev. Francis M. Neubauer, former provincial of the Franciscans, died in Buffalo, Sept. 8. He was Master of Novices at the Convent of St. Francis, Syracuse, and was on a short visit to Buffalo at the time of his death. Father Neubauer was a Bavarian by birth and had been an active member of the Franciscan Order more than half a century. For many years he labored zealously in Albany, N. Y., and Camden, N. J.

Father Aloysius I. Hoeffel, one of the pioneer priests of the Cleveland Diocese, died on September 5, after a ministry of fifty-one years, at his residence, Delphos, Ohio. He was born at Lutzelsbourg, Lorraine, diocese of Nancy, May 14, 1832, and in his youth enjoyed exceptional educational advantages. He was ordained in Cleveland in 1858. His first charge at Defiance covered eight counties of the state, and he spent the first ten years of his priesthood mainly in the saddle riding from

mission to mission. As he spoke French and German as well as English he accomplished much good.

Charles J. Kirschner, of Toledo, died on September 6. Mr. Kirschner was sixty-five years old and had lived in Toledo since he was a boy of thirteen years. For the last thirty years he was prominent in the business and political life of the city, and was a leader in Catholic circles. He was born in Baden, Germany, and came to this country with his parents when a child of two years. The family located first in Sandusky, and in 1857 came to Toledo.

SCIENCE

The return of Halley's comet, which has been predicted by astronomers as likely to occur about this time, is now duly chronicled by Professor Wolff, of Heidelberg, who obtained a sight of it on September 11, in right ascension 6 hours 18 minutes 12 seconds, declination 17 degrees 11 minutes north. It could be made out only with a large telescope. As its last perihelion passage took place November 16, 1835, the period of its recurrence is now approximately 74 years, as against 76.08 years which is generally given as its regular period.

CORRESPONDENTS' QUERIES

A. K. G., Grand Rapids.—Neither Retté's "From the Devil to God," nor Brunetière's "Real Reasons for Believing" has as yet been translated into English. The French edition of Retté's "Du Diable à Dieu, Histoire d'une Conversion," with a preface by François Coppée, was published in Paris, by Leon Vanier, 19 Quai Saint Michel, in 1907, price 3 fr. 50. Brunetière's "Raisons Actuelles de croire" was an address delivered at Lille in 1889.

Reader, New Haven.—It is estimated that the Catholics number nearly forty-five per cent. of the people of Ulster. The population of that province as given in the last Census (1901) was 1,582,826, divided as to religious belief as follows: Catholics, 699,202; Presbyterians, 425,526; Anglican Protestants, 360,373; other denominations, 97,725. Since 1901 emigration has diminished the population of some sections where non-Catholics predominate, but the average of proportionate numbers has not altered materially.

LETTERS TO THE EDITOR.

To the Editor of AMERICA:

After the Pittsburgh Convention, I spent a few weeks' vacation in the neighborhood of Detroit, and now, on my return, I am striving to catch up with current events. Of course I had to read the AMERICAS that

arrived during my absence. I thank God that you were inspired to establish two great works:—"The Catholic Encyclopedia" and AMERICA. They were much needed, and I am rejoiced to know that they are both successful. Let me thank you most cordially for your generous notices of Federation.

JAMES A. McFAUL,

Bishop of Trenton.

Trenton, Sept. 11, 1909.

To the Editor of AMERICA:

I note in your issue for August 14th that you regard the school for tubercular children, recently established in Chicago, as the first one maintained by a board of education in the United States. Kindly allow me to say that the first schools for tubercular children were established here in our own city, when I began my work at the Day Camp on the roof of the Vanderbilt Clinic, 60th Street and Amsterdam Avenue. This is a camp for tubercular patients established by the Red Cross Society. Mention was made of our school work in the New York *Herald* of July 5th, and the Boston *Woman's Journal* of July 24th. Boards of Education in other cities deserve honorable mention, to be sure, for their efforts in providing schools for children afflicted with tuberculosis; but it is to the Board of Education in the City of New York to whom the honor of precedence in establishing and maintaining these schools should be given. The work which I direct is now going on, and I take pleasure in inviting you to our school in the camp.

ELIZABETH MCGILLIVRAY.

To the Editor of AMERICA:

You have noted that the municipality of Rome has sanctioned a contract for the joining of Rome with the sea, and you described the Boulevard as to be about twenty miles long and sixty-six yards wide, going from St. Paul's Gate to Ostia, and that this road will be bordered by trees and is to be divided off in sections.

A somewhat similar movement is in view with us to establish a Lincoln Memorial Boulevard from Washington to Gettysburg, and the Grand Army of the Republic, at its recent encampment in Salt Lake City, passed a resolution endorsing the proposition, and pledging support to the project. This is the first time in the history of our country that the Grand Army of the Republic has taken this action, and the subject will be brought to the attention of Congress at its next session and every effort made to secure the establishment of this Boulevard as a memorial to Lincoln, and incidentally a feature of utility giving evidence—if my suggestion is carried out—of the art, science, literature, commerce and trade of our nation.

LOUIS SHOEMAKER.